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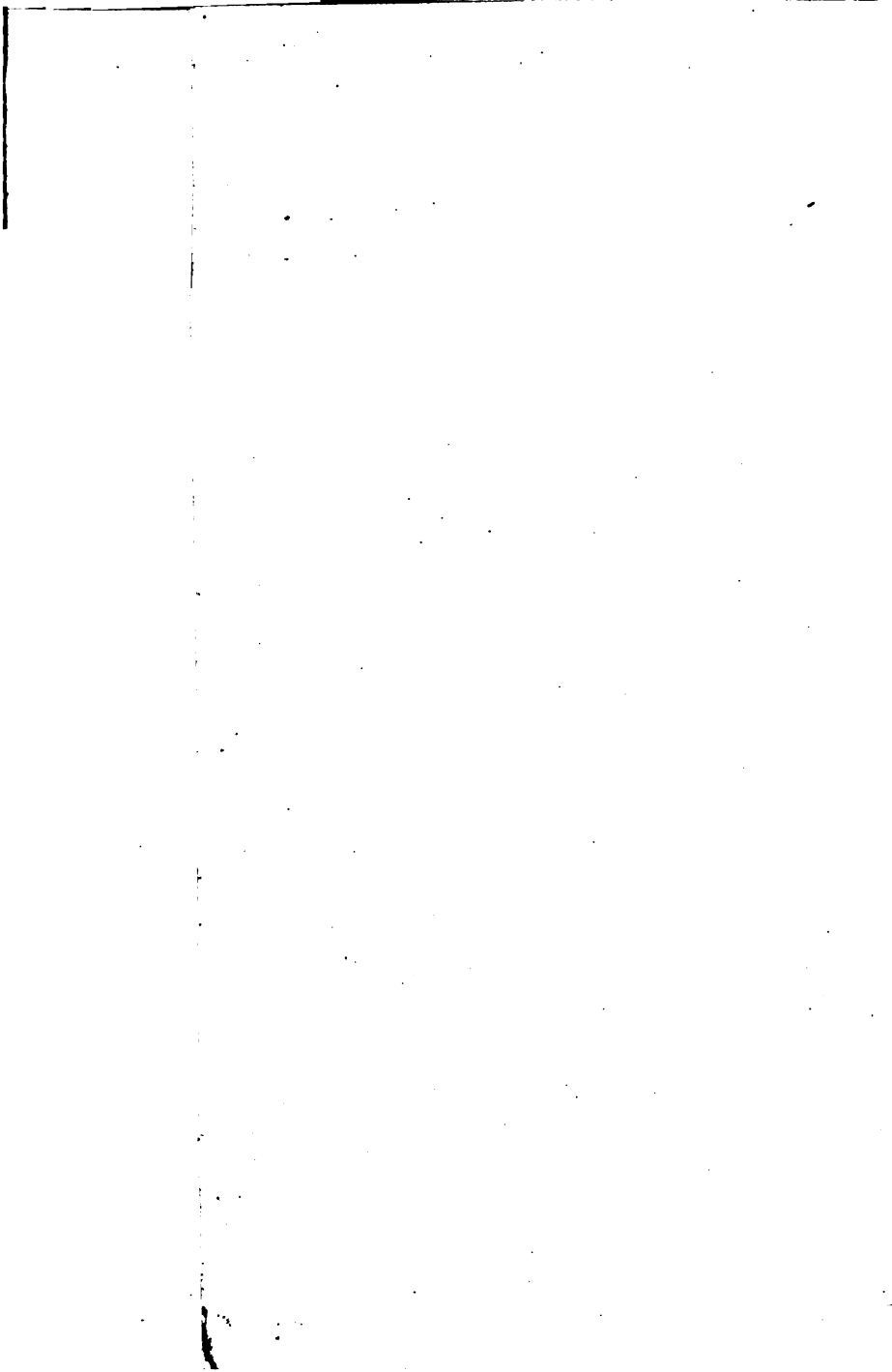
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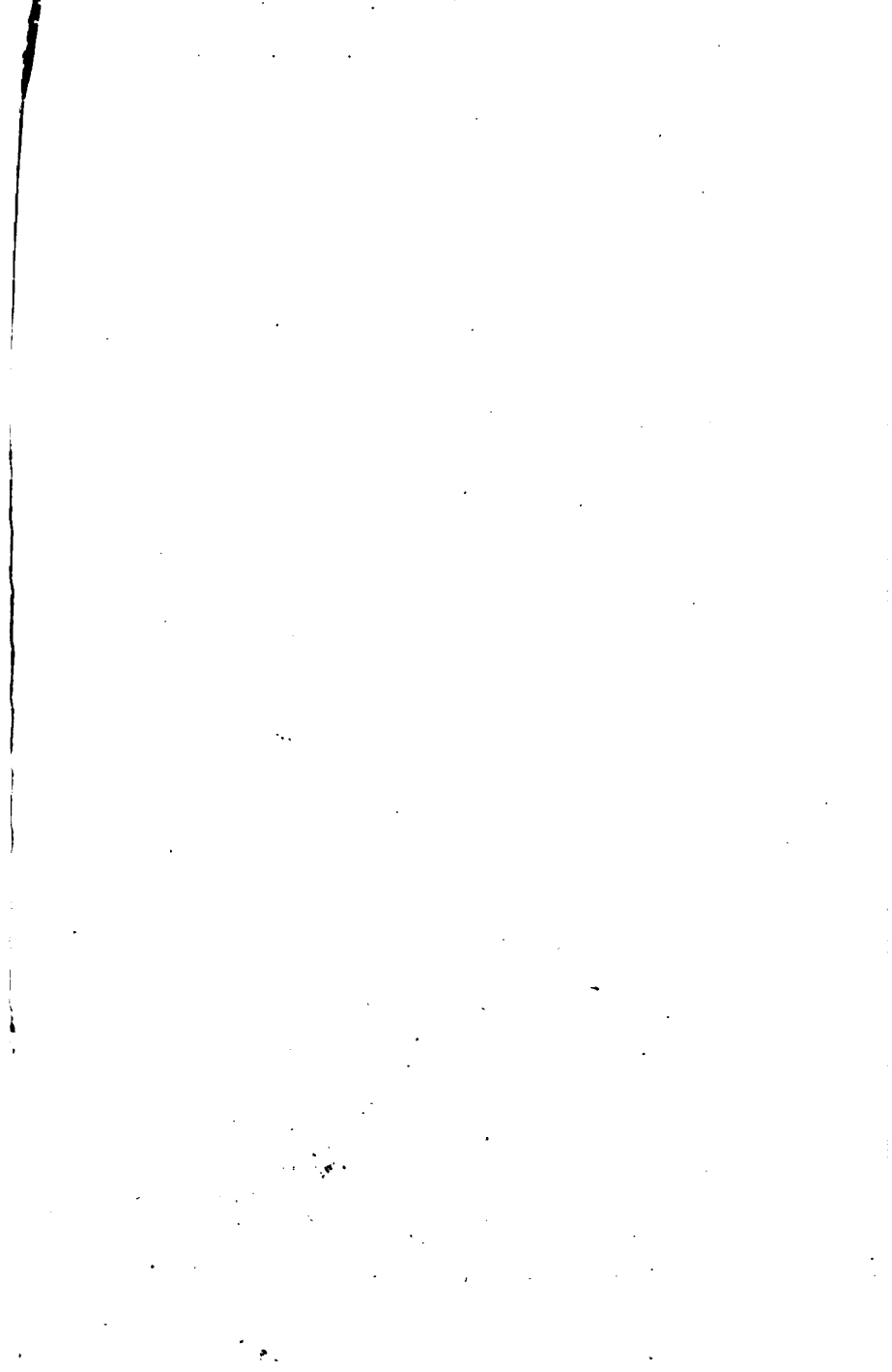


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AN

ELEMENTARY

# HEBREW GRAMMAR,

WITH

*Reading and Writing Lessons and Vocabularies.*

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

NEW YORK:  
JOHN WILEY & SON,  
15 ASTOR PLACE.  
1871.

SECOND, THOROUGHLY REVISED EDITION.

NEW YORK:

JOHN WILEY & SON,

15 ASTOR PLACE.

1871.



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## PREFACE.

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

# P R E F A C E

TO THE SECOND EDITION.

---

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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# ELEMENTARY HEBREW GRAMMAR.

## ORTHOGRAPHY.

### § 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

|            |   |       |             |   |        |
|------------|---|-------|-------------|---|--------|
| 1. Ā'leph  | א | ———   | 12. Lā'medh | ל | L      |
| 2. Bēth    | ב | Bh, B | 13. Mēm     | מ | M      |
| 3. Gī'mel  | ג | Gh, G | 14. Nun     | נ | N      |
| 4. Dā'leth | ד | Dh, D | 15. Sā'mekh | ס | S      |
| 5. Hē      | ה | H     | 16. A'yin   | ע | ———    |
| 6. Vāv     | ו | V     | 17. Pē      | פ | Ph, P  |
| 7. Za'yin  | ז | Z     | 18. Tsā'dhē | צ | Ts     |
| 8. Hhēth   | ח | Hh    | 19. Kōph    | ק | K      |
| 9. Tēth    | ט | T     | 20. Rēsh    | ר | R      |
| 10. Yōdh   | י | Y     | 21. Shin    | ש | Sh, S  |
| 11. Kaph   | כ | Kh, K | 22. Tāv     | ת | Th, T. |

*a.* For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.



3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; כ is *bh*-or *v* and ב *b*; ג *gh*, ג *g*; ד *dh* as *th* in *the*, ד *d*; ח *kh* as the German *ch* in *ich*, כ *k*; פ *ph* or *f*, פ *p*; ת *th* as in *thin*, ת *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like א, and כ like כ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ט are represented by *t*, כ and פ by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, ה has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, ס, צ (combined in the memorial word כמנצץ *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ן, ם, ן, ן, or the letter closed up, ם.

### EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-  
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-  
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

## § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

|           |   |   |   |   |                                 |
|-----------|---|---|---|---|---------------------------------|
| Gutturals | א | ה | ח | ע | (אֶחָדֶּה) <i>ah'hha</i>        |
| Palatals  | ג | י | כ | ק | (גִּיכָּק) <i>gikhak</i>        |
| Linguals  | ד | ט | ל | נ | ח (דָּטֶלֶנֶת) <i>datleneth</i> |
| Dentals   | ז | ס | צ | ש | (זָסָשׁ) <i>zastsash</i>        |
| Labials   | ב | ו | מ | פ | (בִּמָּפּ) <i>būmaph</i>        |

ך though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

|        |   |   |   |   |   |                      |
|--------|---|---|---|---|---|----------------------|
| Weak   | { | א | ה | ו | י | Vowel-Letters.       |
|        |   | א | ה | ח | ע | Gutturals.           |
| Medium | { | ל | מ | נ | ר | Liquids.             |
|        |   | ז | ס | צ | ש | Sibilants.           |
| Strong | { | ב | פ |   |   | Aspirates and Mutes. |
|        |   | ג | כ | ק |   |                      |
|        |   | ד | ה | ט |   |                      |

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words *אֵתָן מֹשֶׁה וְכָלֵב* (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

### § 3. The Vowel-Letters.

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אָהִי *eh'vī*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קֹם *kōm* or *kūm*; גָּלָה, גָּלֹה, ג'לֶה or *gōlē*; חֲשִׁבְנָה *t'shūbhēnā*.

### § 4. The Vowel-Points.

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

| Long Vowels. |   |   | Short Vowels.  |   |   | Doubtful Vowels. |   |          |
|--------------|---|---|----------------|---|---|------------------|---|----------|
| Kā'mets      | ֿ | ā | Pat'tahh       | ֿ | ă | Hhī'rik          | ֿ | ī or ĭ   |
| Tsē're       | ֿ | ē | Se'ghōl        | ֿ | ē | Shū'rek          | ֿ | } ū or ŭ |
| Hhō'lem      | ֿ | ō | Kākets-Hhātūph | ֿ | ō | Kib'buts         | ֿ |          |

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ē* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ū* as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּירְפֹּס, שְׂמִיר *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ת, כ, ס.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khöl, köl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sölēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶסֶר, נֶזֶק, הֶרֶץ, שָׂכָר, יָזָר, שָׁלַח, מִטְחָה, מִשָּׁל, יָשָׁב, עֲשֵׂה, גָּשִׁי, שָׂרָק, \*חָק, \*עֵד, אֵם, שָׁלָשׁ, קָמִי.

\* Kamets-Hhatuph.

### § 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֹגֵר (not סֶגֶר) *sōgēr*, unless the last letter is ד, or is immediately preceded by another vowelless letter, or is doubled by Daghesh-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁת *kōshet*, אֵת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus בָּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

|                    |   |                                                 |
|--------------------|---|-------------------------------------------------|
| Compound<br>Sh'vas | { | Hhâtêph-Pattahh ֶ֫; thus הָרִיג <i>h'rōgh</i> . |
|                    |   | Hhâtêph-Seghol ֶ֫; thus הָיוּת <i>h'yōth</i> .  |
|                    |   | Hhâtêph-Kamets ֶ֫; thus הָלִי <i>hh'li</i> .    |

### § 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ם at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהָ *gābhō'h*, לָקַחְתָּ *lāka'hht*. Comp. in English *fire*, pronounced *fīr*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū†, \*lōh, mō†\*mādh, khā.\*shēr, mīlhhāmōth, bh'šimhhāthkhēm, lē.\*khōl, z'bhul, yā†\*lēhū, šāmēhh, s'hibhōthāyikh, rāk†, dh'ghāth, yēš†.

### § 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, סֵֿיׇר *sēyō*, but מוֹת *mōt*, בֵּֿית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *i*; but they are consonants if preceded by any other vowel sign, חֵֿי *hhē*, בִּֿי *bī*, but חַיִּי *hhay*, גֹּֿי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרָצָה *artsā*, but אֲרָצָהּ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֹֿא *lō*, בָּֿא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּֿרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יִאֲדִימוּ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus דְּהָרִי דְּהָרִי *d'hārāo*, דְּרִי *ānāo*.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶל , הָאֶסְקֶסָה , הֶלְכָּא , יִרְאֵי , אֲוִיל , אֵין , אִישׁ ,  
 אִתֶּן , הִנֵּה , נוּ , יִשָּׁר , עָנִי , נֶאֱמָה , עֲוֹן , לֹאֲמֹד , עֲוָלָה , תִּקֶּה ,  
 פֶּלֶז , זוּ , הוּי , אֲוִסִּירִים , רִקִּיעַ , מִלְכָּה , מִלְכָּה , חֲסָא , נִיָּא , עֲדוּת ,  
 עֲדוּת , הִשְׁתַּחֲוֹת , בְּנוֹחִי , בְּנוֹחִי .

<sup>1</sup> The Shurek is regarded as belonging to the ך , and א is quiescent. <sup>2</sup> *ish*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ך , which has Sh'va, but to the ך ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shālīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתוֹת , שְׁלִשִּׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יִחַר *yīhhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.



## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ē* without a vowel-letter except at the end of words, where *ā* may and *ē* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zē, bhō, hēkimū, yāmūsh, mōshē, bhūl, yākūtsū, \*ābhinū, hāṭidhōthī, māyīm, \*āvēn, mē, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָא *mā*, חֶמֶד *h'kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדָּ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זֹכֶרֶת *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָסֵד *hhas-dō*, קֹמָה *kōm-nā*; if it be doubled by Daghesht-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יָתִיר *yit-l'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּחֲרֹג *tā-hā-r'ghū* and וַיְבַחֶשׁ *vāy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

*α.* Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֶשׁ for וַיְבַחֶשׁ, יְבַחֵל for *y'bhā-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּחֲרֹג for תַּחֲרֹג *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, וַיְבַחֵשׁ for וַיְבַחֵשׁ, וַיְבַחֵשׁ for וַיְבַחֵשׁ, וַיְבַחֵשׁ for וַיְבַחֵשׁ. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְצֹל *tsil-tsōl*.

#### EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yis-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'•o-ts'ro-thā'yikh,  
 khu-shān', rish-†a-thā'yim, mě'-lekh, bh'bhiṭ-nō', li-hu-dhā',  
 †zobh-khēm', yith-ka-†ē'-ha.

Write and divide into syllables :—

Umiknēkhēm', yēsh'bhū', hūmtsāthō', yikhra†ēm',  
 shighyōnōth', bhē'•mūnāthō', v'lār'•ūbhēnī', thāh'•rō'ghū,  
 shōlē'•hh'.

### § 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules,  
 viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יָצַמְדָּ *yā'mōdh* for יְצַמְדָּ; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלִכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלִכּוֹה from מֶלֶכָּה, יָסֵב, לָקַחַה. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׂמֵרִי from שָׁמַר, but שְׂמֵרִי not שְׂמֵרִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יָרֵב for יָרֵב, לָכָה for לָכָה, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יָרַח, מָעַל, נָצַח. If either consonant is י, Hhirik is used; if the second

consonant is ך it will rest in Shurek, בִּיחַ, כְּלִי, חֹדֶי, but מֶחֱ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of יָנִיחַ we find יָנִיחַ *yā-nī<sup>ahh</sup>* or יָנִיחַ *yan-nī<sup>ahh</sup>*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִחֲרוּ from סִחַר, יָנַל from יָנֵל.

### § 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign ( , ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מֶחֱ *mā'vēth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲסִפִּי *hhōph-shī'*, וַתִּשֶׁבֶת *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh ( ם ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בָּחֲרִי *bō<sup>h</sup>hh'ri*, תִּעֲבֹדָם *tō<sup>h</sup>ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחֻר with the prefixed conjunction *ō<sup>n</sup>niyyōth*, וְאֲנִיחִי with the article *hā<sup>n</sup>niyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שִׁמְרָה in Ps. lxxvi. 3 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מַלְכִים , דְּבָאָה , דְּבָאָה , דָּח , פָּרֵשׁ , פִּקְדָּנִי , גִּדְדִי , שְׂכָרָה .

Write:—

Yā'hōm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār',  
mōhh'rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Daghēsh-lene is a point written in the letters ד ג ב (בְּגַד כְּפָתָה) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדִּים *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהוּהָ רִאשִׁי, Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי קְדַמ־הָרִאשִׁי, Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-  
phāt †adh mōth khōhēn ghādhōl,

V'†asītā hhesed †al †abdekā kī bib'rit \*dōnāy hēbē.tā  
et.abd'kā v' \*im bī †āvōn h\*mitēni v'†ad \*ābikā lō. t'bī.ēni.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימָלַי *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek יִצְיִי *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיִּי *inn'bhē* for עָנִיִּי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִמְמוּ־צִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּחַפּ־וּ *vay'hhaph* for וַיִּחַפּ־וּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *mallkāh*, מַלְכָּה *mallkā*.

## EXERCISE 10.

Write:—

Shibbätstā, bätṭabbā†ōth, dābb'rah, \*dhābb'rā, gūlgöltō, bikkārtim, väyyibbāk'†ū, häyyüllādh, tūkh'lū, †āsithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִמֶּנִּי, עֲמָה, בְּרַמְלוֹ, הַבְּלִיעַל, תִּלְבַּשְׁנָה, אֲתָם, כְּתִנְתּוֹ,  
 הָיָה, וַיִּגְדֵּי, מִפְּנִים, פְּנִים, לְרַגְלָהּ, צְהִיחָה, הַצִּילוֹ, הַצִּנְעִי,  
 שְׁמַעְתָּ, כְּנֻעַת, יָחֵד, גִּדְּמִי, אוֹדֵךְ, הַשּׁוֹרָה, בְּמִלְכָּךְ, בְּשִׁקְיָם,  
 אֲתִקְנֶךְ, אֲקַבְּלֶךְ, וְכִינִי, מַעֲלָה לָּהּ, הַפְּסִים, וַיִּפֹּל, פָּלִי.

### § 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְּסָהּ *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְג , דָּבָר . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלֵּךְ for מֶלֶךְ , יָגַל for יִגְלֵל .

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִרְגוּ , דְּבָרִים .

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּהּ . *b.* Personal terminations of verbs and the paragogic vowels ה , ה , and י , when they do not cause the rejection of the vowel previously accented, הִרְגִּי , הִחְרַמְתִּי , but הִרְגִּי .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, מִלֵּא , מִלֵּאָה , מִלֵּאָהּ , קָל , קִלְוָה .

The suffix ה follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, אָבִיהָ , יִלְדָּהּ , יָדָהּ .

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְדוּהוּ , יִמְדוּהוּ .



5. Appended mixed syllables always receive the accent, מִלְכֶם, הַלְכֶם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult וְלִכְתֶּם and the Vav Conversive of the preterite, which draws it forward from the penult to the ultimate, וְלָכְתָּ.

### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*āb  
\*ābhik, \*ābhōth, \*bhōthēnū, lā\*bhōthēhēm.

Pākādh' and the derived forms pāk'dhū,  
pākādhti, p'kādhtiv, p'kādhtēm, yiphkōdh  
yāphkīdhēhū, hīthpāk'dhū, hāmmūphkādhim.

### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיִלְהָ Gen. 1:5.

### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אֲנִי, אַנְכִי; or *vice versa* upon the ultimate in place of the penult, וְאֲנִי.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (.) to (.) אֲנִי, אַנְכִי; עָרִי, עָרֶיךָ.

2. Restore vowels dropped in inflection, דָּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יָדִי, יְדִי.
4. Change compound Sh'va to the corresponding long vowel, אָדִי, אֲדִי.

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnabh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnabh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph*.

1. Makkēph' ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּקְשֹׁחַ לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כִּלְעֹף, or else receive the secondary accent Methegh, § 22, אִיד־יִרְאֵה.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiśrā\*ēl, yāl'dhā lō, \*ēth \*ēllē, \*ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh \*ēllē, y'bhāḵḵēsh dāṭath, l'khā nā\*.

§ 22. *Methegh*.

1. Methegh ( - ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, יִרְאֵה-לִי, וּמִתְחַכְּלֹת.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יִרְאֵהְ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לִי, יִרְאֵהְ, and frequently when the Sh'va is simple, לִי.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution,  
אֲנַחְמֶם.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē•lōhē', lă•dhōnēhēm', mēhāmmā†•rākā', †āmmīnā-dhābh', bēn-hā•āmā', bērākhnūkhēm', vāyyir'•ū', hān-nōgh'šim', hā•ishshā', mē•artsō', lāthēth-lā'nū, hīthhāl-lēkh-nō•hh', mē†•bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, כתיב קרי ולא *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יְהוָה; so the pronoun הוּא is read הֵוא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; šimā k'thibh—šumā k'ri; †āšithi k'thibh—†āšithā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhđēkhā k'ri; hōtsithihā k'thibh—hātstsithūhā k'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl k'ri; p'rāth read but not written; \*īm written but not read.

## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּאֵר, הַמִּדְבָּר, but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַחַיִּים, הַרְשָׁע, הָאֵל, הָאֵל.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הָרָה, and עַם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הָהָם, הָהָם, הָהָם, but הָהָם, הָהָם.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הָלֵךְ *we shall go*, הָלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הִירְדַּעְתֶּם *do ye know?* הֵאֲלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָּה *it was*, הִיְתָּה *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghes-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, a, הִירְדַּעְתֶּם not הִירְדַּעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַי living; דְּבָרִים words; כְּתֻפּוֹת shoulders.

<sup>1</sup> See § 25. 3, a.

Prefix He Interrogative to the following words:

אֲמַר, אֲנִכִּי, תִּבְיָא, שָׁמֵר, קִלְי, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֵק, לְמַעַנְךָ, טוֹב, אֲמַנִּים, פְּתִיחַ, אֵל, לֹאֵל, שְׂכַחְתָּם, תִּמְרוּ, בָּאֵת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מִכְּבֹד, חֹקֵר, רִאיוֹת, רִאיוֹת, מִכְּסֹה, אֲדָרֶשׁ, בְּעֵד, מַעַס, נָם, רֹב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרִיקֵי; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֵכָל; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְזֶשֶׁשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדְבָּר, לְאֶרֶץ for לְהֵאֲרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָיָה, לְאֱלֹהִים for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִמֶּדְרָה for מִן מֶדְרָה. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִן מִדְרָה for מִן מִדְרָה, but מִן מִדְרָה, מִן מִדְרָה.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 8.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְהָאֶרֶץ, וְהָאֶרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבִין, וּכְתֹב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָדִי; before a guttural with



compound Sh'va it receives the corresponding short vowel , נָאִי , נָדָו , נָהִי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets נָהִי , נָדָו .

## VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*

אֹר n. m. *light*

בְּ prep. *in*

בְּהֵמָה n. f. *beast, cattle*

בַּיִת n. m. *house*

בֹּקֶר n. m. *morning*

בָּשָׂר n. m. *flesh*

וְ conj. *and*

חֹשֶׁךְ n. m. *darkness*

יוֹם n. m. *day*

יָם n. m. *sea*

יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like.*

כּוֹכָבִים n. m. pl. *stars*

לְ prep. *to, for*

לֹא adv. *not*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. *night*

מִן prep. *from*

עַד prep. *unto, until*

עָרֶב n. m. f. *evening*

שָׂדֶה n. m. *field*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

## § 29. Personal Pronouns.

1. The personal pronouns are the following, viz.:

### SINGULAR.

1. *I* אֲנֹכִי ānōkhi', אֲנִי ānī

3. { *Thou m.* אַתָּה attā'

{ *Thou f.* אַתְּ (אַתִּי) att

3. { *He*            הוא hū  
       { *She*        היא (היא) hī

## PLURAL.

1. *We*            אנחנו 'nahh'nū,    נַחְנִי nahh'nū,    אֲנִי 'nū  
 2. { *Ye m.*        אתם attem'  
       { *Ye f.*        אתן attēn',    אַתְּנָה attē'nā  
 3. { *They m.*      הם hēm,            הֵמָּה hēm'mā  
       { *They f.*      הן hēn,            הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

|                   | SINGULAR. | PLURAL.  |
|-------------------|-----------|----------|
| 1. <i>Com.</i>    | י    נִי  | נִי      |
| 2. { <i>Masc.</i> | ה         | כֶּם     |
| { <i>Fem.</i>     | הָ        | כֶּן     |
| 3. { <i>Masc.</i> | הוּ       | ם    הֶם |
| { <i>Fem.</i>     | הִי       | ן    הֵן |

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמִּי. The suffix הו preceded by ׀ is contracted to ו e. g. בּוֹ for בְּהוּ, לוֹ for לְהוּ; הִי preceded by ׀ is shortened to ה, e. g. בְּהִי for בְּהִי and in like manner with the pause accent בְּהִי, 2 masc. sing. for בְּהִי.

## VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵנֶּה *these*

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵהוּ *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. *אֵשֶׁר—שָׁם* *where*, *אֵשֶׁר—שָׁמָּה* *whither*, *אֵשֶׁר—מִשָּׁם* *whence*.

4. The interrogative and indefinite pronouns are *מִי* *who?* or *whoever* and *מָה* *what?* or *whatever*. The vowel of *מה* varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. *מַה־* for *מה* *what is this?*

5. Another interrogative is formed by prefixing the particle *אֵי* to the pronoun *זֶה*, *זאת*, thus *אֵי זֶה* *which?* or *what?* *אֵי לָזֶה* *for what?* *אֵי מִזֶּה* *why?* *אֵי מִזֶּה* *from what place?* *whence?*

### VOCABULARY 3.

|                                            |                                                             |
|--------------------------------------------|-------------------------------------------------------------|
| <i>כָּל</i> n. m. <i>whole, all, every</i> | <i>מָקוֹם</i> n. m. f. <i>place</i>                         |
| <i>מַיִם</i> n. m. pl. <i>water</i>        | <i>קֹדֶשׁ</i> n. m. <i>holiness, a holy place or thing.</i> |
| <i>מֵעַל</i> adv. <i>above</i>             |                                                             |

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from *עָלַל* *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i>          |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

|               |                      |                                    |
|---------------|----------------------|------------------------------------|
| SING. 3 masc. | קָטַל katal'         | he killed, did kill or has killed. |
| 3 fem.        | קָטְלָה kāt'la'      | she killed.                        |
| 2 masc.       | קָטַלְתָּ katal'tā   | thou (m.) killedst.                |
| 3 fem.        | קָטַלְתְּ kātalt'    | thou (f.) killedst.                |
| 1 com.        | קָטַלְתִּי katal'ti  | I killed.                          |
| PLUR. 3 com.  | קָטְלוּ kāt'lū       | they killed.                       |
| 2 masc.       | קָטַלְתֶּם k'taltem' | ye (m.) killed.                    |
| 2 fem.        | קָטַלְתֶּן k'talten' | ye (f.) killed.                    |
| 1 com.        | קָטַלְנוּ katal'nū   | we killed.                         |

INFINITIVE *absolute* קָטַל kātōl', *construct* קָטַל k'tōl *to kill.*

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָבַר *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

## KAL PRETERITE with ē.

|            |                                               |         |         |            |            |            |
|------------|-----------------------------------------------|---------|---------|------------|------------|------------|
|            | 3 masc.                                       | 3 com.  | 3 fem.  | 2 masc.    | 2 fem.     | 1 com.     |
| SING.      | קָבַר                                         |         | קָבְרָה | קָבַרְתָּ  | קָבַרְתְּ  | קָבַרְתִּי |
| PLUR.      |                                               | קָבְרוּ |         | קָבַרְתֶּם | קָבַרְתֶּן | קָבַרְנוּ  |
| INFINITIVE | <i>absolute</i> קָבַר <i>construct</i> קָבַר. |         |         |            |            |            |

## KAL PRETERITE with ō.

|            |                                                  |          |          |             |             |             |
|------------|--------------------------------------------------|----------|----------|-------------|-------------|-------------|
|            | 3 masc.                                          | 3 com.   | 3 fem.   | 2 masc.     | 2 fem.      | 1 com.      |
| SING.      | שָׁכַל                                           |          | שָׁכְלָה | שָׁכַלְתָּ  | שָׁכַלְתְּ  | שָׁכַלְתִּי |
| PLUR.      |                                                  | שָׁכְלוּ |          | שָׁכַלְתֶּם | שָׁכַלְתֶּן | שָׁכַלְנוּ  |
| INFINITIVE | <i>absolute</i> שָׁכַל, <i>construct</i> שָׁכַל. |          |          |             |             |             |

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus הָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., הָ in קָטַלְתְּ from אַתָּה 2 fem. sing., הֶם and הֵן from the 2 plur. אֲתֶם and אַתֶּן; הִי in קָטַלְתִּי is by euphonic change for הִי from אֲנִי 1 pers. sing., הֵם in קָטַלְנוּ from אֲנֵינוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; הָ in קָטַלְתָּ being the sign of the feminine and so used also in nouns and adjectives, and הֵן in קָטַלְתִּי the sign of the plural.

#### VOCABULARY 4.

|                                             |                                       |
|---------------------------------------------|---------------------------------------|
| גָּדַל v. (fut. a) <i>to be great</i>       | מְאֹד adv. <i>very</i>                |
| דָּבַק v. (fut. a) <i>to cleave, adhere</i> | מִצְוָה n. f. <i>commandment</i>      |
| דֶּלֶת n. f. <i>door</i>                    | מָשַׁל v. <i>to rule</i>              |
| הֶדֶר n. m. <i>majesty</i>                  | נָתַן v. <i>to give</i>               |
| הוֹד n. m. <i>splendor</i>                  | סָגַר v. <i>to shut</i>               |
| יָצַק v. <i>to pour</i>                     | צָדִיק n. m. <i>righteousness</i>     |
| כִּי conj. <i>for, because, that</i>        | שָׁבַח v. <i>to rest, cease, keep</i> |
| כֵּלִים n. m. pl. <i>vessels, articles</i>  | Sabbath                               |
| לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>      | שַׁבָּת n. m. f. <i>Sabbath</i>       |
| <i>put on, wear, be clothed</i>             | שָׁכַן v. <i>to dwell</i>             |
| <i>with</i>                                 | שָׁמַר v. <i>to keep, observe.</i>    |

אֵל is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

#### § 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נִ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

|            | 3 masc.                                            | 3 com.    | 3 fem.    | 2 masc.      | 2 fem.       | 1 com.       |
|------------|----------------------------------------------------|-----------|-----------|--------------|--------------|--------------|
| SING.      | נִקְטַל                                            |           | נִקְטְלָה | נִקְטַלְתָּ  | נִקְטַלְתְּ  | נִקְטַלְתִּי |
| PLUR.      |                                                    | נִקְטְלוּ |           | נִקְטַלְתֶּם | נִקְטַלְתֶּן | נִקְטַלְנוּ  |
| INFINITIVE | <i>absolute</i> נִקְטַל, <i>construct</i> הִקְטַל. |           |           |              |              |              |

PIEL PRETERITE.

|            | 3 masc.                                        | 3 com.  | 3 fem.  | 2 masc.    | 2 fem.     | 1 com.     |
|------------|------------------------------------------------|---------|---------|------------|------------|------------|
| SING.      | קָטַל                                          |         | קָטְלָה | קָטַלְתָּ  | קָטַלְתְּ  | קָטַלְתִּי |
| PLUR.      |                                                | קָטְלוּ |         | קָטַלְתֶּם | קָטַלְתֶּן | קָטַלְנוּ  |
| INFINITIVE | <i>absolute</i> קָטַל, <i>construct</i> קָטַל. |         |         |            |            |            |

PUAL PRETERITE.

|            | 3 masc.                                          | 3 com.  | 3 fem.  | 2 masc.     | 2 fem.      | 1 com.      |
|------------|--------------------------------------------------|---------|---------|-------------|-------------|-------------|
| SING.      | קִטַּל                                           |         | קִטְלָה | קִטַּלְתָּ  | קִטַּלְתְּ  | קִטַּלְתִּי |
| PLUR.      |                                                  | קִטְלוּ |         | קִטַּלְתֶּם | קִטַּלְתֶּן | קִטַּלְנוּ  |
| INFINITIVE | <i>absolute</i> קִטַּל, <i>construct</i> קִטַּל. |         |         |             |             |             |

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

|                                                             |                                                                                 |
|-------------------------------------------------------------|---------------------------------------------------------------------------------|
| אֶלְעָזָר n. m. <i>Eleazar</i>                              | סָגַר v. N. Pu. <i>to be shut</i>                                               |
| אֲרוֹן n. m. f. <i>ark</i>                                  | קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>                         |
| בָּדַל v. N. <i>to be separated, divided</i>                | קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i> |
| יָדַע v. K. <i>to know</i>                                  | שָׁבַע v. N. <i>to swear</i>                                                    |
| כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i> | שָׂכַל v. P. <i>to bereave</i>                                                  |
| לִפְנֵי <i>before</i>                                       | שָׁכַן v. P. H. <i>to cause to dwell</i>                                        |
| לָקַח v. K. <i>to take</i>                                  | שֶׁמֶן n. m. <i>oil</i>                                                         |
| מָשַׁח v. K. <i>to anoint</i>                               |                                                                                 |
| מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i>               |                                                                                 |



### § 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הַ to the construct infinitive of the Piel.

#### HIPHIL PRETERITE.

|            | 3 masc.                                              | 3 com.     | 3 fem.      | 2 masc.       | 2 fem.        | 1 com.       |
|------------|------------------------------------------------------|------------|-------------|---------------|---------------|--------------|
| SING.      | הִקְטִיל                                             |            | הִקְטִילָהּ | הִקְטִילָהּ   | הִקְטִילָהּ   | הִקְטִילָהּ  |
| PLUR.      |                                                      | הִקְטִילוּ |             | הִקְטִילְתֶּם | הִקְטִילְתֶּן | הִקְטִילוּהָ |
| INFINITIVE | <i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל. |            |             |               |               |              |

#### HOPHAL PRETERITE.

|            | 3 masc.                                            | 3 com.    | 3 fem.      | 2 masc.      | 2 fem.       | 1 com.      |
|------------|----------------------------------------------------|-----------|-------------|--------------|--------------|-------------|
| SING.      | הִקְטַל                                            |           | הִקְטַלָּהּ | הִקְטַלָּהּ  | הִקְטַלָּהּ  | הִקְטַלָּהּ |
| PLUR.      |                                                    | הִקְטַלוּ |             | הִקְטַלְתֶּם | הִקְטַלְתֶּן | הִקְטַלוּהָ |
| INFINITIVE | <i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל. |           |             |              |              |             |

#### HITHPAEL PRETERITE.

|            | 3 masc.                                                  | 3 com.       | 3 fem.         | 2 masc.         | 2 fem.          | 1 com.         |
|------------|----------------------------------------------------------|--------------|----------------|-----------------|-----------------|----------------|
| SING.      | הִתְקַטַּל                                               |              | הִתְקַטַּלָּהּ | הִתְקַטַּלָּהּ  | הִתְקַטַּלָּהּ  | הִתְקַטַּלָּהּ |
| PLUR.      |                                                          | הִתְקַטַּלוּ |                | הִתְקַטַּלְתֶּם | הִתְקַטַּלְתֶּן | הִתְקַטַּלוּהָ |
| INFINITIVE | <i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל. |              |                |                 |                 |                |

#### VOCABULARY 6.

|                                                           |                                                             |
|-----------------------------------------------------------|-------------------------------------------------------------|
| בָּרַד v. H. <i>to separate</i>                           | מְלָאכָה n. f. <i>work</i>                                  |
| גוֹיִם n. m. pl. <i>nations</i>                           | מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i> |
| גַּם conj. <i>also</i>                                    | מֶלֶךְ n. m. <i>king</i>                                    |
| דָּוִד n. m. <i>David</i>                                 | מַלְכוּת n. f. <i>kingdom</i>                               |
| חַיָּה n. f. <i>animal, wild beast</i>                    | מְעַט n. a <i>little</i> <sup>1</sup>                       |
| כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i> |                                                             |

<sup>1</sup> מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

- מְעַט v. H. *to make small* or מְעַט v. H. *to cause to rest,*  
*few* or *cease*  
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַח v. H. *to destroy*  
*purify one's self* שָׁלַח v. P. H. *to send.*  
 קָרַב v. H. *to bring near, offer*

### § 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

|               |              |           |                       |
|---------------|--------------|-----------|-----------------------|
| SING. 3 masc. | יִקְטֹל      | yiktōl'   | he shall or will kill |
| 3 fem.        | תִּקְטֹל     | tiktōl'   | she will kill         |
| 2 masc.       | תִּקְטֹל     | tiktōl'   | thou (m.) wilt kill   |
| 2 fem.        | תִּקְטְלִי   | tikt'li'  | thou (f.) wilt kill   |
| 1 com.        | אֶקְטֹל      | ektōl'    | I shall kill          |
| PLUR. 3 masc. | יִקְטְלוּ    | yikt'lū'  | they (m.) will kill   |
| 3 fem.        | תִּקְטֹלְנָה | tiktōl'nā | they (f.) will kill   |
| 2 masc.       | תִּקְטְלוּ   | tikt'lū'  | ye (m.) will kill     |
| 2 fem.        | תִּקְטֹלְנָה | tiktōl'nā | ye (f.) will kill     |
| 1 com.        | נִקְטֹל      | niktōl'   | we shall kill.        |

#### IMPERATIVE.

|               |           |          |                |
|---------------|-----------|----------|----------------|
| SING. 2 masc. | קַטֵּל    | k'tōl'   | kill thou (m.) |
| 2 fem.        | קַטְלִי   | kit'li'  | kill thou (f.) |
| PLUR. 2 masc. | קַטְלוּ   | kit'lū'  | kill ye (m.)   |
| 2 fem.        | קַטְלֵנָה | k'tōl'nā | kill ye (f.)   |

*little* or *small* as an adjective. Thus we may say מְעַט מַיִם *a little water*, מְעַט לֶחֶם *a little bread*; but מְעַט בַּיִת could not be used in such phrases as *a little house*, *a little door*. A different word would be required in the latter case.

## PARTICIPLES.

| SINGULAR.    |                    | <i>Active.</i> |           | PLURAL.      |             |
|--------------|--------------------|----------------|-----------|--------------|-------------|
| <i>masc.</i> | <i>fem.</i>        |                |           | <i>masc.</i> | <i>fem.</i> |
| קָטַל        | קָטְלָה or קָטְלָת | קָטְלִים       | קָטְלִימ' | קָטְלוּ      | קָטְלוּ     |
| kōtēl'       | kōt'lä'            | kōte'leth      | kōt'lim'  | kōt'lōth'    | kōt'lōth'   |

*killing**Passive.*

|        |         |          |           |               |
|--------|---------|----------|-----------|---------------|
| קָטַל  | קָטְלָה | קָטְלִים | קָטְלוּ   | <i>killed</i> |
| kātul' | k'tulā' | k'tulim' | k'tulōth' |               |

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

|       | 3 masc.    | 3 fem.         | 2 masc.     | 2 fem.         | 1 com.   |
|-------|------------|----------------|-------------|----------------|----------|
| SING. | יִכְבֹּד   | תִּכְבְּד      | תִּכְבֹּד   | תִּכְבְּדִי    | אֶכְבֹּד |
| PLUR. | יִכְבְּדוּ | תִּכְבְּדֶנָּה | תִּכְבְּדוּ | תִּכְבְּדֶנָּה | נִכְבֹּד |

## IMPERATIVE.

|       | 2 masc. | 2 fem.   |       | 2 masc.  | 2 fem.     |
|-------|---------|----------|-------|----------|------------|
| SING. | כְּבֹד  | כְּבֹדִי | PLUR. | כְּבֹדוּ | כְּבֹדְנָה |

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטַל is by euphonic change for י from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטַל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הֵנָּה. In the second person ת is from תִּתֵּן, the fem. taking י from תִּתִּי, the masc. plur. י as in the third person, and

the fem. נָה from אָהָה. In the first person sing. אָקַטַל, א is from אָנִי; in the plur. יִקְטְלוּ, י is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

## VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלַע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁרִי n. m. *crimson*

שַׁעַר n. m. f. *gate*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

## NIPHAL FUTURE.

|       | 3 masc.   | 3 fem.        | 2 masc.    | 2 fem.        | 1 com.    |
|-------|-----------|---------------|------------|---------------|-----------|
| SING. | יִקְטֹל   | תִּקְטֹל      | תִּקְטֹל   | תִּקְטְלִי    | אָקַטַל   |
| PLUR. | יִקְטְלוּ | תִּקְטְלֶנָּה | תִּקְטְלוּ | תִּקְטְלֶנָּה | יִקְטְלוּ |

## IMPERATIVE.

|       | 2 masc. | 2 fem.    |       | 2 masc.   | 2 fem.       |
|-------|---------|-----------|-------|-----------|--------------|
| SING. | הִקְטֹל | הִקְטְלִי | PLUR. | הִקְטְלוּ | הִקְטְלֶנָּה |

## PARTICIPLE.

|       | masc.   | fem.                   |       | masc.      | fem.       |
|-------|---------|------------------------|-------|------------|------------|
| SING. | נִקְטֵל | נִקְטְלָה or נִקְטְלֶת | PLUR. | נִקְטְלִים | נִקְטְלוֹת |

## PIEL FUTURE.

|       |           |               |            |               |          |
|-------|-----------|---------------|------------|---------------|----------|
|       | 3 masc.   | 3 fem.        | 2 masc.    | 2 fem.        | 1 c.     |
| SING. | יִקְטֹל   | תִּקְטֹל      | תִּקְטֹל   | תִּקְטְלִי    | יִפֹּל   |
| PLUR. | יִקְטְלוּ | תִּקְטְלֶנָּה | תִּקְטְלוּ | תִּקְטְלֶנָּה | יִפְּלוּ |

## IMPERATIVE.

|       |         |         |       |         |            |
|-------|---------|---------|-------|---------|------------|
|       | 2 masc. | 2 fem.  |       | 2 masc. | 2 fem.     |
| SING. | קְטֹל   | קְטְלִי | PLUR. | קְטְלוּ | קְטְלֶנָּה |

## PARTICIPLE.

|       |         |           |       |            |            |
|-------|---------|-----------|-------|------------|------------|
|       | masc.   | fem.      |       | masc.      | fem.       |
| SING. | מִקְטֹל | מִקְטָלָה | PLUR. | מִקְטָלִים | מִקְטָלוֹת |

## PUAL FUTURE.

|       |           |               |            |               |         |
|-------|-----------|---------------|------------|---------------|---------|
|       | 3 masc.   | 3 fem.        | 2 masc.    | 2 fem.        | 1 com.  |
| SING. | יִקְטֹל   | תִּקְטֹל      | תִּקְטֹל   | תִּקְטְלִי    | אִקְטֹל |
| PLUR. | יִקְטְלוּ | תִּקְטְלֶנָּה | תִּקְטְלוּ | תִּקְטְלֶנָּה | נִקְטֹל |

## IMPERATIVE wanting.

## PARTICIPLE.

|       |         |                        |       |            |            |
|-------|---------|------------------------|-------|------------|------------|
|       | masc.   | fem.                   |       | masc.      | fem.       |
| SING. | מִקְטֹל | מִקְטָלָה or מִקְטָלָה | PLUR. | מִקְטָלִים | מִקְטָלוֹת |

## VOCABULARY 8.

אָמַר v. K. *to say*  
 בְּרִית n. f. *covenant*  
 הִנֵּה int. *lo! behold!*  
 טוֹב adj. *good*  
 יַעֲקֹב n. m. *Jacob*  
 יְרִיחוֹ n. *Jericho*

כָּבַד v. P. *to honor*; N. *to be honored*  
 כְּבוֹד n. m. *honor*  
 כֹּהֲנִים n. m. pl. *priests*  
 כָּרַח v. K. *to cut, make a covenant*

|                                     |                                             |
|-------------------------------------|---------------------------------------------|
| מִנֵּז v. K. to withhold, keep back | קָטַר v. H. to burn incense                 |
| עֲדָה n. f. company, assembly       | רַע adj. bad, evil                          |
| עַל־פְּנֵי in the presence of       | שָׁכַח v. K. to forget                      |
| עַם n. m. people                    | שָׁמַר v. N. to keep one's self, take heed. |
| פֶּד conj. lest, that not           |                                             |

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

## HIPHIL FUTURE.

|       |            |              |             |              |          |
|-------|------------|--------------|-------------|--------------|----------|
|       | 3 masc.    | 3 fem.       | 2 masc.     | 2 fem.       | 1 com.   |
| SING. | יִקְטִיל   | תִּקְטִיל    | תִּקְטִיל   | תִּקְטִילי   | אִקְטִיל |
| PLUR. | יִקְטִילוּ | תִּקְטִלְנָה | תִּקְטִילוּ | תִּקְטִלְנָה | נִקְטִיל |

## IMPERATIVE.

|       |         |           |       |            |             |
|-------|---------|-----------|-------|------------|-------------|
|       | 2 masc. | 2 fem.    |       | 2 masc.    | 2 fem.      |
| SING. | הִקְטֵל | הִקְטִילי | PLUR. | הִקְטִילוּ | הִקְטִלְנָה |

## PARTICIPLE.

|       |          |                         |       |             |             |
|-------|----------|-------------------------|-------|-------------|-------------|
|       | masc.    | fem.                    |       | masc.       | fem.        |
| SING. | מִקְטִיל | מִקְטִילָה or מִקְטֵלָה | PLUR. | מִקְטִילִים | מִקְטִילוֹת |

## HOPHAL FUTURE.

|       |           |              |            |              |         |
|-------|-----------|--------------|------------|--------------|---------|
|       | 3 masc.   | 3 fem.       | 2 masc.    | 2 fem.       | 1 com.  |
| SING. | יִקְטַל   | תִּקְטַל     | תִּקְטַל   | תִּקְטְלִי   | אִקְטַל |
| PLUR. | יִקְטְלוּ | תִּקְטַלְנָה | תִּקְטְלוּ | תִּקְטַלְנָה | נִקְטַל |

## IMPERATIVE wanting.

## PARTICIPLE.

|       |         |                        |       |            |            |
|-------|---------|------------------------|-------|------------|------------|
|       | masc.   | fem.                   |       | masc.      | fem.       |
| SING. | מִקְטָל | מִקְטָלָה or מִקְטֵלָה | PLUR. | מִקְטָלִים | מִקְטָלוֹת |

## HITHPAEL FUTURE.

|       | 3 masc.      | 3 fem.           | 2 masc.       | 2 fem.           | 1 com.     |
|-------|--------------|------------------|---------------|------------------|------------|
| SING. | יִחְקֹשֵׁל   | תִּחְקֹשֵׁל      | תִּחְקֹשֵׁל   | תִּחְקֹשְׁלִי    | אִחְקֹשֵׁל |
| PLUR. | יִחְקֹשְׁלוּ | תִּחְקֹשְׁלֶנָּה | תִּחְקֹשְׁלוּ | תִּחְקֹשְׁלֶנָּה | נִחְקֹשֵׁל |

## IMPERATIVE.

|       | 2 masc.    | 2 fem.       |       | 2 masc.      | 2 fem.          |
|-------|------------|--------------|-------|--------------|-----------------|
| SING. | הִחְקֹשֵׁל | הִחְקֹשְׁלִי | PLUR. | הִחְקֹשְׁלוּ | הִחְקֹשְׁלֶנָּה |

## PARTICIPLE.

|       | masc.      | fem.                         |       | masc.         | fem.          |
|-------|------------|------------------------------|-------|---------------|---------------|
| SING. | מִחְקֹשֵׁל | מִחְקֹשְׁלָה or מִחְקֹשֶׁלֶת | PLUR. | מִחְקֹשְׁלִים | מִחְקֹשְׁלוֹת |

## VOCABULARY 9.

|                                                   |                                             |
|---------------------------------------------------|---------------------------------------------|
| חֶסֶד n. m. <i>kindness, mercy</i>                | מָלָךְ v. H. <i>to cause to reign</i>       |
| יְשַׁע n. m. <i>salvation</i>                     | צִדְקָה n. f. <i>cry</i>                    |
| כֵּן adv. <i>thus</i>                             | שָׂבִיל v. H. <i>to be wise, act wisely</i> |
| לְבַשׁ v. H. <i>to cause to put on, to clothe</i> | שִׂמְחָה n. f. <i>gladness</i>              |
| מָטָר v. H. <i>to cause to rain</i>               | שִׂשׂוֹן n. m. <i>joy</i>                   |
| מָטָר n. m. <i>rain</i>                           | שְׁאֵרִית n. f. <i>remnant</i>              |

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְׁבִּחְתִּי for הַשְׁבִּיחְתִּי, הַשְׁכַּנְתִּי for הַשְׁכִּנְתִּי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָה, תִּזְכְּרִי.

3. Final ך is sometimes added to װ of the preterite, and to װ and ם of the future, e. g. ךְּרָשׁוּן, ךְּרָבָקוּן.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבַל, שָׁבַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or נִקְטַלָּה; נִקְטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָרַשׁ, קָרַר instead of קָרַשׁ, קָרַר; Pattahh also occurs in the Hithpael הִתְקַצָּה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּח, הִשְׁכַּח.

8. Tav of the prefixed ה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, ש or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghes-forte, הִצְטַדַּק, הִצְטַדַּק, הִצְטַדַּק.

#### § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְהַדָּק *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from



the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (.), תִּשְׁכַּל *thou mayest understand or understand thou.*

3. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲבָרֶינָה. The Kal imperative with *ō* becomes קַטְלָה *koṭlā*; the Kal imperative with *ā* becomes כִּבְדָּה *kibh'dhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesht-forte in the next letter, יִסְגֵּר *he will shut*, וַיִּסְגֵּר *and he shut*. If this be Yodh with Sh'va, Daghesht is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesht, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

## VOCABULARY 10.

|                                            |                                        |
|--------------------------------------------|----------------------------------------|
| אַהֲרֹן n. m. <i>Aaron</i>                 | יָשַׁב v. K. <i>to dwell, inhabit</i>  |
| אֵל adv. <i>not</i>                        | תּוֹנִי n. f. <i>tunic</i>             |
| אֶל prep. <i>to, unto, respecting</i>      | מַלְכָּה n. f. <i>queen</i>            |
| אֶפֶר n. m. <i>ashes</i>                   | מֹרָאעֵי n. m. <i>Moraecar</i>         |
| בְּגָדִים n. m. pl. <i>garments</i>        | קָבַל v. P. <i>to receive, accept</i>  |
| בָּרַד n. m. <i>hail</i>                   | קָרַב v. K. (fut. a) <i>come near,</i> |
| הֵנָּה adv. <i>hither</i>                  | <i>approach</i>                        |
| זָעַק v. K. (fut. a) <i>to cry</i>         | קָרַע v. K. (fut. a) <i>to rend</i>    |
| זַעֲקָה n. f. <i>cry</i>                   | רֹאשׁ n. m. <i>head</i>                |
| חֶרֶב n. f. <i>sword</i>                   | רָחַץ v. K. (fut. a) <i>to wash</i>    |
| יָנַע v. K. <i>to be weary</i>             | שַׁק n. m. <i>sackcloth</i>            |
| יָד n. f. <i>hand</i>                      | שָׁלַח v. K. (fut. a) <i>to send.</i>  |
| יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i> |                                        |

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 fem. הָ becomes הַ.

2 masc. תָּ sometimes becomes תַּ before יָ.

2 fem. תָּ becomes תַּי.

PLUR. 2 masc. הֶם becomes הֵם. The 2 fem. plur. does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 fem. תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כּ, and כּ a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ, becomes וּ, יהוּ, becomes יוּ, רהוּ becomes רהוּ, נהוּ, becomes נוּ; in the *fem.* הַ, becomes הַ, רהַ, becomes רהַ, נהַ, becomes נוּ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

|       |         |                        |                        |                     |
|-------|---------|------------------------|------------------------|---------------------|
| SING. | 1 com.  | קָטַלְנִי              | k'tālā'nī              | he killed me        |
|       | 2 masc. | קָטַלְךָ               | k'tāl'khā'             | he killed thee (m.) |
|       | 2 fem.  | קָטַלְךָ               | k'tālākh'              | he killed thee (f.) |
|       | 3 masc. | { קָטַלְהוּ<br>קָטַלוּ | { k'tālā'hū<br>k'tālō' | { he killed him     |
|       | 3 fem.  | קָטַלְהָ               | k'tālāh'               | he killed her       |
| PLUR. | 1 com.  | קָטַלְנוּ              | k'tālā'nū              | he killed us        |
|       | 2 masc. | קָטַלְכֶם              | k'tāl'khem'            | he killed you (m.)  |
|       | 2 fem.  | קָטַלְכֶן              | k'tāl'khen'            | he killed you (f.)  |
|       | 3 masc. | קָטַלְם                | k'tālām'               | he killed them (m.) |
|       | 3 fem.  | קָטַלְנָן              | k'tālān'               | he killed them (f.) |

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְךָ from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

|                                   |                                                            |
|-----------------------------------|------------------------------------------------------------|
| אב n. m. <i>father</i>            | חָמָן n. m. <i>Haman</i>                                   |
| אֲדֹנָי n. m. <i>Lord</i>         | מִזְבֵּחַ n. m. <i>altar</i>                               |
| אִם n. f. <i>mother</i>           | מִלְחָמָה n. f. <i>war, fighting</i>                       |
| בַּת n. f. <i>daughter</i>        | סָגַר v. P. <i>to shut up</i> ; H. <i>to cause to shut</i> |
| גָּדַל v. P. <i>to make great</i> | סָפַר v. P. <i>to recount, tell</i>                        |
| הִבִּיחַ v. H. <i>to overtake</i> | רָעַב n. m. <i>famine.</i>                                 |
| דָּם n. m. <i>blood</i>           |                                                            |

## VOCABULARY 12.

|                                      |                                                 |
|--------------------------------------|-------------------------------------------------|
| אֵיכָכָה adv. <i>how</i>             | לְפָנַי prep. <i>before, in the presence of</i> |
| אָנוּשׁ n. m. <i>man</i>             | עוֹל n. m. <i>suckling, babe</i>                |
| אִשָּׁה n. f. <i>woman</i>           | עָטַר v. P. <i>to crown</i>                     |
| בְּרָכָה n. f. <i>blessing</i>       | פָּשַׁט v. K. <i>to take off clothes</i>        |
| דַּמָּשְׁקַי n. <i>Damascus</i>      | צָרָה n. f. <i>trouble</i>                      |
| דֶּרֶךְ n. m. f. <i>way</i>          | רַגְלַיִם n. f. du. <i>feet</i>                 |
| הֵלֵךְ v. K. <i>to go, walk</i>      | רַחוּם adj. <i>merciful</i>                     |
| זָכַר v. K. <i>to remember</i>       | שָׂלְמָה n. f. <i>garment</i>                   |
| חָלַץ v. P. <i>to deliver</i>        | שָׁכַם v. H. <i>to rise early</i>               |
| טָנַף v. P. <i>to soil, defile</i>   | שָׁמַע v. K. <i>to hear</i>                     |
| מָשַׁל v. H. <i>to cause to rule</i> | תָּפַס v. K. <i>to lay hold of, seize.</i>      |
| נָא pray, <i>I pray thee</i>         |                                                 |

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in וז.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take וז in the plural, some feminines take ים., and some of each gender take indifferently ים. or וז.

### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

#### I. The feminine ending וז.

1. If the ultimate is simple there is no change.

| <i>maso.</i> |                     | <i>fem.</i> |  | <i>maso.</i> |                 | <i>fem.</i> |
|--------------|---------------------|-------------|--|--------------|-----------------|-------------|
| מִצְרַיִם    | <i>an Egyptian,</i> | מִצְרַיִת   |  | שְׁנִי       | <i>second,</i>  | שְׁנִיָּת   |
| יְמִינִי     | <i>right,</i>       | יְמִינִית   |  | שְׁלִישִׁי   | <i>third,</i>   | שְׁלִישִׁית |
| פְּנִימִי    | <i>interior,</i>    | פְּנִימִית  |  | מוֹצֵא       | <i>finding,</i> | מוֹצֵאת     |

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

| <i>maso.</i> |                  | <i>fem.</i> |  | <i>maso.</i> |                  | <i>fem.</i> |
|--------------|------------------|-------------|--|--------------|------------------|-------------|
| נִשְׁבָּר    | <i>broken,</i>   | נִשְׁבָּרָה |  | שֹׁכֵב       | <i>lying</i>     | שֹׁכֵבָה    |
| מִשְׁלֹשׁ    | <i>triple,</i>   | מִשְׁלֹשָׁה |  | מְדַבֵּר     | <i>speaking</i>  | מְדַבֶּרָה  |
| מִקְבָּץ     | <i>gathered,</i> | מִקְבָּצָה  |  | אַדִּיר      | <i>large</i>     | אַדִּירָה   |
| אֲדָמָדָם    | <i>reddish,</i>  | אֲדָמָדָמָה |  | שְׁלִיט      | <i>imperious</i> | שְׁלִיטָה   |
| שֹׁפֵף       | <i>shedding,</i> | שֹׁפֶפֶת    |  | מְשֻׁכֵּל    | <i>prudent</i>   | מְשֻׁכֶּלֶת |

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

|                                |                                 |                                 |                                  |
|--------------------------------|---------------------------------|---------------------------------|----------------------------------|
| מוֹדֵעַ <i>friend</i> , fem.   | מוֹדַעַת <i>heard</i> , fem.    | נִשְׁמָע <i>heard</i> , fem.    | נִשְׁמָעָה <i>heard</i> , fem.   |
| שִׁמְעָה <i>hearing</i> , fem. | שִׁמְעָה <i>touching</i> , fem. | מִגִּיעַ <i>touching</i> , fem. | מִגִּיעָה <i>touching</i> , fem. |

II. The feminine ה , the plural ים or וּחַ, and the dual ים .

1. Kamets and Tsere are rejected from the penult, except from nouns in ה .

|                                 |                                   |                                   |                                    |
|---------------------------------|-----------------------------------|-----------------------------------|------------------------------------|
| גָּדוֹל <i>great</i> , fem.     | גָּדוֹלָה <i>great</i> , fem.     | pl. גָּדוֹלִים                    | f. pl. גָּדוֹלוֹת                  |
| גָּבִיחַ <i>high</i> , fem.     | גָּבִיחָה <i>high</i> , fem.      | pl. גָּבִיחִים                    | f. pl. גָּבִיחוֹת                  |
| כָּתוּב <i>written</i> , fem.   | כָּתוּבָה <i>written</i> , fem.   | pl. כָּתוּבִים                    | f. pl. כָּתוּבוֹת                  |
| מְשִׁיב <i>restoring</i> , fem. | מְשִׁיבָה <i>restoring</i> , fem. | pl. מְשִׁיבִים                    | f. pl. מְשִׁיבוֹת                  |
| אֲדוֹן <i>master</i> , pl.      | אֲדָנִים <i>master</i> , pl.      | מְלִיצִי <i>interpreter</i> , pl. | מְלִיצִים <i>interpreter</i> , pl. |
| דָּבָר <i>word</i> , pl.        | דְּבָרִים <i>word</i> , pl.       | לֵב <i>heart</i> , pl.            | לְבָבוֹת <i>heart</i> , pl.        |
| זִכְרוֹן <i>memorial</i> , pl.  | זִכְרוֹנוֹת <i>memorial</i> , pl. | עֵנָב <i>grape</i> , pl.          | עֵנָבִים <i>grape</i> , pl.        |
| כָּנָף <i>wing</i> , du.        | כְּנָפִים <i>wing</i> , du.       | צֵל <i>rib</i> , pl.              | צֵלִים <i>rib</i> , pl.            |

## 2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

|                                |                                 |                              |                                |
|--------------------------------|---------------------------------|------------------------------|--------------------------------|
| הֹלֵךְ <i>going</i> , fem.     | הֹלֵכָה <i>going</i> , fem.     | pl. הֹלְכִים                 | f. pl. הֹלְכוֹת                |
| שֹׁפֵךְ <i>shedding</i> , fem. | שֹׁפְכָה <i>shedding</i> , fem. | pl. שֹׁפְכִים                | f. pl. שֹׁפְכוֹת               |
| שֹׁפֵט <i>judge</i> , pl.      | שֹׁפְטִים <i>judge</i> , pl.    | מִזְבֵּחַ <i>altar</i> , pl. | מִזְבְּחוֹת <i>altar</i> , pl. |
| כֹּהֵן <i>priest</i> , pl.     | כֹּהֲנִים <i>priest</i> , pl.   | מַקֵּל <i>rod</i> , pl.      | מַקְלוֹת <i>rod</i> , pl.      |

but

|                               |                                 |                           |                               |
|-------------------------------|---------------------------------|---------------------------|-------------------------------|
| מֵת <i>dead</i> , fem.        | מֵתָה <i>dead</i> , fem.        | pl. מֵתִים                | f. pl. מֵתוֹת                 |
| שָׁלֵם <i>complete</i> , fem. | שָׁלְמָה <i>complete</i> , fem. | pl. שָׁלְמִים             | f. pl. שָׁלְמוֹת              |
| יָבֵשׁ <i>dry</i> , fem.      | יָבֵשָׁה <i>dry</i> , fem.      | pl. יָבֵשִׁים             | f. pl. יָבֵשׁוֹת              |
| עֵץ <i>tree</i> , pl.         | עֵצִים <i>tree</i> , pl.        | שֵׁם <i>name</i> , pl.    | שְׁמוֹת <i>name</i> , pl.     |
| יָרֵךְ <i>thigh</i> , du.     | יָרְכִים <i>thigh</i> , du.     | כָּבֵד <i>heavy</i> , pl. | כְּבִידִים <i>heavy</i> , pl. |

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

|                                          |          |                                       |                 |
|------------------------------------------|----------|---------------------------------------|-----------------|
| רב (from רָבַב) <i>much</i> , fem.       | רַבָּה   | pl. רַבִּים                           | f. pl. רַבּוֹת  |
| תָּם (from תָּמַם) <i>perfect</i> , fem. | תַּמָּה  | pl. תַּמִּים                          | f. pl. תַּמּוֹת |
| קָטָן <i>small</i> , fem.                | קַטְנָה  | pl. קַטְנִים                          | f. pl. קַטְנוֹת |
| עָמַק <i>deep</i> , fem.                 | עַמְקָה  | pl. עַמְקִים                          | f. pl. עַמְקוֹת |
| גַּן (from גָּנַן) <i>garden</i> , pl.   | גַּנִּים | אֹמֶן <i>wheel</i> , pl.              | אֹמֶנִים        |
| עֵז (from עָיַז) <i>goat</i> , pl.       | עֵזִים   | חֲרִיל <i>bramble</i> , pl.           | חֲרָלִים        |
| חֹק (from חָקַק) <i>statute</i> , pl.    | חֻקִּים  | לֵב (from לָבַב) <i>heart</i> , pl.   | לְבוֹת          |
| אָף (for אָנַף) <i>nose</i> , du.        | אֶפֶסִים | שֵׁן (from שָׁנַן) <i>tooth</i> , pl. | שֵׁנִים         |

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

|                              |                    |                         |                      |        |
|------------------------------|--------------------|-------------------------|----------------------|--------|
| מֶלֶךְ <i>king</i> , fem.    | מַלְכָּה           | queen,                  | pl. מַלְכִים         | kings  |
| סֹחֵר <i>covert</i> , fem.   | סַחְרָה            |                         | pl. סַחְרִים         |        |
| עֵגֶל <i>calf</i> , fem.     | עַגְלָה            |                         | pl. עַגְלִים         |        |
| אָמַר <i>saying</i> , fem.   | אִמְרָה or אַמְרָה |                         | pl. אִמְרִים         |        |
| עֲצָם <i>strength</i> , fem. | עַצְמָה            |                         | pl. עַצְמִים         |        |
| בַּעַל <i>lord</i> , fem.    | בַּעֲלָה           | lady,                   | pl. בַּעֲלִים        | lords. |
| רֶגֶל <i>foot</i> , du.      | רַגְלִים           | אָזֶן <i>ear</i> , du.  | אֶזְנִים             |        |
| בֶּרֶךְ <i>knee</i> , du.    | בְּרַכְיִים        | קָרֶן <i>horn</i> , du. | קַרְנִים or קֶרְנִים |        |

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

|                             |         |
|-----------------------------|---------|
| מָוֶת <i>death</i> , pl.    | מוֹתִים |
| אָוֶן <i>iniquity</i> , pl. | אוֹנִים |

|                                |          |
|--------------------------------|----------|
| זֵיתָן <i>olive tree</i> , pl. | זֵיתָיִם |
| עֵינָן <i>eye</i> , du.        | עֵינָיִם |

## 4. In a simple ultimate

(1) ה, is rejected.

|          |                    |               |             |                           |
|----------|--------------------|---------------|-------------|---------------------------|
| יָפָה    | <i>fair,</i>       | fem. יָפָה    | pl. יָפִים  | f. pl. יָפוֹת             |
| עֹשֶׂה   | <i>doing,</i>      | fem. עֹשֶׂה   | pl. עֹשִׂים | f. pl. עֹשׂוֹת            |
| מַעֲשֶׂה | <i>work,</i>       | pl. מַעֲשִׂים | קֶנֶה       | <i>reed,</i> pl קֶנִּים   |
| מֵרָאָה  | <i>appearance,</i> | pl. מֵרָאִים  | שָׂדֶה      | <i>field,</i> pl. שָׂדוֹת |
| מַחֲנֶה  | <i>camp,</i>       | du. מַחֲנִים  | חֹזֶה       | <i>seer,</i> pl. חֹזִים   |

(2) י becomes יָה, יִים, or יוֹת, יוֹת . .

|         |                   |                 |                             |                                      |
|---------|-------------------|-----------------|-----------------------------|--------------------------------------|
| טָרִי   | <i>fresh,</i>     | fem. טָרִיָּה   | pl. טָרִיִּים               | f. pl. טָרִיּוֹת                     |
| עָנִי   | <i>afflicted,</i> | fem. עָנִיָּה   | pl. עָנִיִּים               | f. pl. עָנִיּוֹת                     |
| עִבְרִי | <i>Hebrew,</i>    | fem. עִבְרִיָּה | pl. עִבְרִיִּים or עִבְרִים | f. pl. עִבְרִיּוֹת                   |
| אִי     | <i>island,</i>    | pl. אִיִּים     | פְּלִשְׁתִּי                | <i>Philistine,</i> pl. פְּלִשְׁתִּים |

## § 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

|          |                  |               |           |                   |                |
|----------|------------------|---------------|-----------|-------------------|----------------|
| מַלְכָּה | <i>queen,</i>    | pl. מַלְכוֹת  | יְשׁוּעָה | <i>salvation,</i> | pl. יְשׁוּעוֹת |
| סֹחֶרֶה  | <i>covert,</i>   | pl. סֹחֲרוֹת  | בְּרָכָה  | <i>blessing,</i>  | pl. בְּרָכוֹת  |
| חֲרָפָה  | <i>reproach,</i> | pl. חֲרָפוֹת  | נִקְמָה   | <i>vengeance,</i> | pl. נִקְמוֹת   |
| אָמְרָה  | <i>saying,</i>   | pl. אָמְרוֹת  | עֲצָה     | <i>counsel,</i>   | pl. עֲצוֹת     |
| חֲרָבָה  | <i>desert,</i>   | pl. חֲרָבוֹת  | גִּנָּה   | <i>garden,</i>    | pl. גִּנּוֹת   |
| בַּעֲלָה | <i>lady,</i>     | pl. בַּעֲלוֹת | אֲנִיָּה  | <i>ship,</i>      | pl. אֲנִיּוֹת  |

2. Feminine nouns in ת (or ת) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended,

§ 44. I. 2. Nouns in יוֹת take יוֹת, and nouns in יוֹת take יוֹת.



|            |       |          |                     |     |             |
|------------|-------|----------|---------------------|-----|-------------|
| מִשְׁמְרָה | (from | מִשְׁמֵר | <i>observance</i> , | pl. | מִשְׁמֵרוֹת |
| מִאֲכָלָה  | (from | מִאֲכָל  | <i>knife</i> ,      | pl. | מִאֲכָלוֹת  |
| אֲדָמָדָה  | (from | אֲדָמָד  | <i>reddish</i> ,    | pl. | אֲדָמָדוֹת  |
| מִיִּנְקָה | (from | מִיִּנֵק | <i>nurse</i> ,      | pl. | מִיִּנְקוֹת |
| טַבָּעַת   | (from | טַבַּע   | <i>ring</i> ,       | pl. | טַבָּעוֹת   |
| לִגְעָה    | (from | לָגַע    | <i>touching</i> ,   | pl. | לִגְעוֹת    |
| יוֹנְקָה   | (from | יֹנֵק    | <i>sucker</i> ,     | pl. | יוֹנְקוֹת   |

|                               |              |                                  |             |
|-------------------------------|--------------|----------------------------------|-------------|
| <i>sing.</i>                  | <i>pl.</i>   | <i>sing.</i>                     | <i>pl.</i>  |
| גִּלְגָּלָה <i>skull</i> ,    | גִּלְגָּלוֹת | מוֹאבִית <i>Moabitess</i> ,      | מוֹאבִיּוֹת |
| כְּתָנִית <i>tunic</i> ,      | כְּתָנִת     | מִצְרִית <i>Egyptian woman</i> , | מִצְרִיּוֹת |
| שִׁבְלָת <i>ear of corn</i> , | שִׁבְלִים    | מַלְכוּת <i>kingdom</i> ,        | מַלְכוּת    |

3. Before the dual ending ה, becomes ה; and nouns in ה follow the rule of other Segholates, § 44. II. 3.

|                        |     |            |                                |     |             |
|------------------------|-----|------------|--------------------------------|-----|-------------|
| יֶרֶכָה <i>thigh</i> , | du. | יֶרְכָהִים | דָּלְתָה <i>folding-door</i> , | du. | דָּלְתָיִם  |
| שֵׁפָה <i>lip</i> ,    | du. | שֵׁפָהִים  | עֲצָלָה <i>sloth</i> ,         | du. | עֲצָלָהִים  |
| שָׁנָה <i>year</i> ,   | du. | שָׁנָהִים  | נְחֹשֶׁת <i>brass</i> ,        | du. | נְחֹשֶׁתִים |

### VOCABULARY 13.

|                                  |                                                  |
|----------------------------------|--------------------------------------------------|
| אֶבֶן n. m. f. <i>a stone</i>    | מָלַךְ v. K. <i>to reign</i>                     |
| אֶדוֹם n. m. <i>Edom</i>         | עֵי n. (with art.) <i>Ai</i>                     |
| בְּאֵר n. f. <i>a well</i>       | עִיר n. f. <i>city</i>                           |
| גִּבְעוֹן n. <i>Gibeon</i>       | רַב adj. (רַבָּה) <i>much, many</i>              |
| גָּדוֹל adj. <i>great, large</i> | רָעָה n. f. <i>evil</i>                          |
| גּוֹי n. m. <i>nation</i>        | שָׁלַךְ v. H. <i>to cast</i>                     |
| חָדָשׁ adj. <i>new</i>           | תְּאֵנָה n. f. (תְּאֵנִים) <i>fig-tree, fig.</i> |
| לָכַד v. K. <i>to capture</i>    |                                                  |

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

### § 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הִ; the dual ים and the plural ים become י . .

|                                |          |                                  |          |
|--------------------------------|----------|----------------------------------|----------|
| גֻּזַּה <i>garden</i> , const. | גֻּזַּת  | חֻקִּים <i>statutes</i> , const. | חֻקִּי   |
| מַלְכָּה <i>queen</i> , const. | מַלְכָּת | שֹׁפְטִים <i>judges</i> , const. | שֹׁפְטִי |
| עֵגְלָה <i>calf</i> , const.   | עֵגְלָת  | רַגְלִים <i>feet</i> , const.    | רַגְלִי  |
| בַּעֲלָה <i>lady</i> , const.  | בַּעֲלָת | אָזְנִים <i>ears</i> , const.    | אָזְנִי  |

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

| absol.                       |  | const.    | absol.                |  | const.           |
|------------------------------|--|-----------|-----------------------|--|------------------|
| דָּג <i>fish</i> ,           |  | דָּג      | זָקֵן <i>old</i> ,    |  | זָקֵן            |
| כּוֹכֵב <i>star</i> ,        |  | כּוֹכֵב   | חֹצֵר <i>court</i> ,  |  | חֹצֵר            |
| מִקְדָּשׁ <i>sanctuary</i> , |  | מִקְדָּשׁ | כָּבֵד <i>heavy</i> , |  | כָּבֵד or כְּבֵד |

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes י . .

|                            |        |          |                           |        |        |
|----------------------------|--------|----------|---------------------------|--------|--------|
| מָוֶת <i>death</i> ,       | const. | מוֹת     | גֵּיא <i>valley</i> ,     | const. | גֵּיא  |
| בְּרֶךְ <i>midst</i> ,     | const. | ברֶךְ    | בֵּית <i>house</i> ,      | const. | בֵּית  |
| קִשּׁוֹת <i>cups</i> ,     | const. | קִשּׁוֹת | עֵינֹת <i>fountains</i> , | const. | עֵינֹת |
| but עוֹן <i>iniquity</i> , | const. | עוֹן     | חַי <i>life</i> ,         | const. | חַי    |

4. In a simple ultimate ה, becomes ה; other vowels remain unchanged.

|          |           |        |          |        |              |        |        |
|----------|-----------|--------|----------|--------|--------------|--------|--------|
| שֶׁה     | sheep,    | const. | שֶׁה     | מוֹצֵא | going forth, | const. | מוֹצֵא |
| רֹעֶה    | shepherd, | const. | רֹעֶה    | צֵבֵא  | host,        | const. | צֵבֵא  |
| מִקְנֵה  | cattle,   | const. | מִקְנֵה  | יֹרֵא  | fearing,     | const. | יֹרֵא  |
| מַעֲשֵׂה | work,     | const. | מַעֲשֵׂה | פְּרִי | fruit,       | const. | פְּרִי |

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

| absol.   |              | const.   |  | absol.     |                   | const.    |  |
|----------|--------------|----------|--|------------|-------------------|-----------|--|
| אֲדוֹן   | master,      | אֲדוֹן   |  | בִּרְכָּה  | blessing,         | בִּרְכָּה |  |
| זִכְרוֹן | memorial,    | זִכְרוֹן |  | נִקְמָה    | vengeance,        | נִקְמָה   |  |
| דָּבָר   | word,        | דָּבָר   |  | שִׁפְתִּים | lips,             | שִׁפְתִּי |  |
| עָנָן    | cloud,       | עָנָן    |  | מְלָכִים   | kings,            | מְלָכִי   |  |
| קָנָה    | reed,        | קָנָה    |  | חֲרָפוֹת   | reproaches,       | חֲרָפוֹת  |  |
| מַלְיָץ  | interpreter, | מַלְיָץ  |  | גִּרְנוֹת  | threshing floors, | גִּרְנוֹת |  |
| לֵבָב    | heart,       | לֵבָב    |  | בְּהֵמוֹת  | beasts,           | בְּהֵמוֹת |  |

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

|         |                           |              |                          |
|---------|---------------------------|--------------|--------------------------|
| אֲמָנָה | n. Amanah                 | עָפָר        | n. m. (וָה) dust         |
| הֵן     | int. lo! behold!          | עֵשָׂו       | n. m. Esau               |
| טָהוֹר  | v. K. to be clean, pure   | פָּרְפָר     | n. Pharpar               |
| קִנְיָה | n. f. wing                | קוֹל         | n. m. (וָה) voice, sound |
| כְּרוּב | n. m. cherub              | קָטָן, קְטַן | adj. (קִטְנָה) little,   |
| מָכַר   | v. K. to sell             |              | small                    |
| נָהָר   | n. m. (וָה and וָה) river |              |                          |

#### § 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heaven ward*.

2. Paragogic י, ו, or ה, are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי, Gen. xlix. 11 for בָּנָי, Gen. i. 24 for חַיִּים, יְשׁוּעָה, Ps. iii. 3 for יְשׁוּעָה.

## § 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם, כֶּן, הֶם, הֵן),

Nouns of both genders and of all numbers take the form of the construct.

|             |                   |                    | suffx.         |                        |
|-------------|-------------------|--------------------|----------------|------------------------|
| דָּבָר      | <i>word,</i>      | const. דְּבַר      | דְּבָרְכֶם     | <i>your word</i>       |
| דְּבָרִים   | <i>words,</i>     | const. דְּבָרַי    | דְּבָרֵיכֶם    | <i>your words</i>      |
| שִׁפְתַּיִם | <i>lips,</i>      | const. שִׁפְתָּי   | שִׁפְתֵּיכֶם   | <i>your lips</i>       |
| שִׁפְתוֹת   | <i>lips,</i>      | const. שִׁפְתוֹתַי | שִׁפְתוֹתֵיכֶם | <i>your lips</i>       |
| בְּרָכָה    | <i>blessing,</i>  | const. בְּרָכָתַי  | בְּרָכֹתֶם     | <i>your blessing</i>   |
| בְּרָכוֹת   | <i>blessings,</i> | const. בְּרָכוֹתַי | בְּרָכוֹתֵיכֶם | <i>your blessings.</i> |

## II. Before the light suffixes.

1. Singular or plural nouns with a feminine ending adopt the construct form, only ת is changed to ת.

|           |                   |                  |                  |                      |
|-----------|-------------------|------------------|------------------|----------------------|
| מַלְכָּה  | <i>queen,</i>     | const. מַלְכָּת  | suf. מַלְכָּתִי  | <i>my queen</i>      |
| מַלְכוֹת  | <i>queens,</i>    | const. מַלְכוֹת  | suf. מַלְכוֹתִי  | <i>my queens</i>     |
| בְּרָכָה  | <i>blessing,</i>  | const. בְּרָכָת  | suf. בְּרָכָתִי  | <i>my blessing</i>   |
| בְּרָכוֹת | <i>blessings,</i> | const. בְּרָכוֹת | suf. בְּרָכוֹתִי | <i>my blessings.</i> |

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

|               | <i>plur.</i> | <i>suf.</i>         |                    |
|---------------|--------------|---------------------|--------------------|
| לֵב heart,    | לְבָבִים     | * לְבָבִי my heart, | לְבָבִי my hearts  |
| דָּבָר word,  | דְּבָרִים    | דְּבָרִי my word,   | דְּבָרִי my words  |
| שֹׁפֵט judge, | שֹׁפְטִים    | שֹׁפְטִי my judge,  | שֹׁפְטִי my judges |
| מֶלֶךְ king,  | מְלָכִים     |                     | מְלָכִי my kings.  |

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

|                | <i>suf.</i>      | <i>suf.</i>     |                   |
|----------------|------------------|-----------------|-------------------|
| יָדִים hands,  | יָדַי my hands,  | אָזְנִים ears,  | אָזְנִי my ears   |
| רַגְלִים feet, | רַגְלָי my feet, | שְׁפָתִים lips, | שְׁפָתִי my lips. |

### III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

|                       | <i>suf.</i>               |                              |
|-----------------------|---------------------------|------------------------------|
| מֶלֶךְ king           | מֶלְכִי my king,          | מֶלְכְּכָם your king         |
| סֹתֵר covert          | סֹתְרִי my covert,        | סֹתְרְכֶם your covert        |
| עֹצֵם strength        | עֹצְמִי my strength,      | עֹצְמְכֶם your strength      |
| עֵלַל work            | עֵלְלִי my work,          | עֵלְלְכֶם your work          |
| מִשְׁמֶרֶת observance | מִשְׁמֶרְתִּי my observ., | מִשְׁמֶרְתְּכֶם your observ. |
| כְּתֹנֶת tunic        | כְּתֹנְתִי my tunic,      | כְּתֹנְתְּכֶם your tunic.    |

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

|             | <i>plur.</i> | <i>suf.</i>            |                         |
|-------------|--------------|------------------------|-------------------------|
| גַּן garden | גַּנִּים     | גַּנִּי my garden,     | גַּנְּכֶם your garden   |
| לֵב heart   | לְבָבוֹת     | לְבָבִי my heart,      | לְבָבְכֶם your heart    |
| אֵרֶץ wheel | אֵרֶצִּים    | אֵרֶצְתִּי my wheel,   | אֵרֶצְתְּכֶם your wheel |
| חֹק statute | חֻקִּים      | חֻקִּי my statute, but | חֻקְכֶם your statute    |

## 3. Final ה is dropped.

|                       |                                 |                           |
|-----------------------|---------------------------------|---------------------------|
| רֹעֶה <i>shepherd</i> | suf. רֹעִי <i>my shepherd</i> , | רֹעֶה <i>thy shepherd</i> |
| מִקְנֶה <i>cattle</i> | suf. מִקְנִי <i>my cattle</i> , | מִקְנֶה <i>thy cattle</i> |
| מִטָּה <i>rod</i>     | suf. מִטִּי <i>my rod</i> ,     | מִטָּה <i>thy rod</i>     |

## VOCABULARY 15.

|                                              |                                           |
|----------------------------------------------|-------------------------------------------|
| אַבַּד v. P. <i>to destroy</i>               | נָפַל v. K. <i>to fall, fail</i>          |
| אֶחָד adj. <i>one</i>                        | נֶפֶשׁ n. m. f. (וְחַי) <i>soul, life</i> |
| אַחֲרַי prep. <i>after</i>                   | נִחַץ v. P. <i>to demolish</i>            |
| אֵשׁ n. m. f. <i>fire</i>                    | עָבַד v. K. <i>to serve</i>               |
| אֲשֵׁרָה n. f. (וְחַי and יָם) <i>pillar</i> | שָׂרַף v. K. <i>to burn</i>               |
| דָּבָר n. m. <i>word</i>                     | שָׁבַר v. P. <i>to break in pieces</i>    |
| זָרַע n. m. <i>seed</i>                      | שָׁם adv. <i>there</i>                    |
| לֵבָב n. m. (וְחַי) <i>heart</i>             | שֵׁם n. m. (וְחַי) <i>name</i>            |
| מַצֵּבָה n. f. <i>statue</i>                 |                                           |

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

|                                       |                                 |
|---------------------------------------|---------------------------------|
| אִישׁ <i>man</i>                      | plur. אֲנָשִׁים rarely אִישִׁים |
| אִשָּׁה <i>woman</i> , const. אִשָּׁה | plur. נָשִׁים                   |
| אָמָה <i>maid-servant</i>             | plur. אֲמָהוֹת                  |
| בֵּית <i>house</i>                    | plur. בָּתִּים                  |
| בֶּן <i>son</i>                       | plur. בָּנִים                   |
| בַּת <i>daughter</i> , suf. בָּתִּי   | plur. בָּנוֹת                   |
| יוֹם <i>day</i>                       | plur. יָמִים rarely יָמוֹת      |
| עִיר <i>city</i>                      | plur. עָרִים once עִירִים       |
| רֹאשׁ <i>head</i>                     | plur. רִאשִׁים                  |

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי; suf. אָבִי, אָחִי, פִּי.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs:—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs:—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *לַעֲשׂוֹת* to do; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלֶא, that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אֵ) mode of inflection.



## VOCABULARY 16.

|                                           |                                    |
|-------------------------------------------|------------------------------------|
| אהב or אהב v. K. (fut. a) to love         | הפך v. K. to turn, N. to be turned |
| איש * n. m. a man, each                   | חזק v. K. (fut. a) to be strong    |
| אכל v. K. (פא) to eat, H. to cause to eat | מן n. m. manna                     |
| אל n. m. God                              | עבד n. m. servant                  |
| אמן v. N. to be verified, found true      | עזב v. K. to leave, forsake        |
| אמר v. N. (פא) to be said                 | עמד v. K. to stand                 |
| בן n. m. (בנים) son                       | עצם n. f. (ים and ויה) bone        |
|                                           | קללה n. f. a curse.                |

\* איש is the common word for an individual man; אנוש is poetic; אדם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

## VOCABULARY 17.

|                                                                |                                                                       |
|----------------------------------------------------------------|-----------------------------------------------------------------------|
| בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i> | נָמַל n. m. <i>benefit</i>                                            |
| נָאֵל v. K. <i>to redeem</i> , P. <i>to defile</i>             | נָרַשׁ v. P. <i>to drive out</i>                                      |
|                                                                | קִדַּשׁ v. P. <i>to purify, cleanse</i> ,<br>N. <i>to be purified</i> |

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

2

## VOCABULARY 18.

|                                       |                                               |
|---------------------------------------|-----------------------------------------------|
| אֲדֹנָי n. m. <i>lord, master</i>     | זָרַע v. K. <i>to sow</i>                     |
| אָז adv. <i>then</i>                  | חָרַשׁ adj. <i>deaf</i>                       |
| אָזן n. f. <i>ear</i>                 | יָגַע v. P. H. <i>to weary, cause to toil</i> |
| זֵיתָא n. m. <i>olive-tree, olive</i> |                                               |

מַמְלָכָה n. f. *kingdom*  
 מָנַע v. N. *to be withheld*  
 עִוֵּר adj. *blind*  
 עֵץ n. f. *eye*  
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used  
 specially of the eyes  
 פָּתַח v. N. *to be opened*  
 שָׁלַח v. K. *to send*  
 שָׁמָּה adv. *thither*.

### § 56. *Pe Nun* (פִּנ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָתַת has the peculiarities of Pe Nun verbs.

### VOCABULARY 19.

אָחוֹת n. f. *sister*

דְּבַשׁ n. m. *honey*

חַיִּים n. m. pl. *life*

חֲצִי n. m. (חֲצִי) *half*

לָמָּה, לְמַדָּה *for what? why?*

מִדְבָּר n. m. *instruction*

מָוֶת n. m. *death*

נָגַד v. H. *to tell*, Ho. *to be told*

נִגַּשׁ v. K. N. *to approach*

קֶטֶר n. f. *incense*

רַחֲמִים n. m. pl. *mercies, com-  
 passions.*

§ 57. *Ayin Doubled* (ע"י) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Dagghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימר ימר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסב; הסבב, הסב (comp. קטל, קטלה); in the Hiphil, הסביב, הסב (comp. מקטיל, מקטילה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghest-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ב*, *בָּה*, *בָּבִי*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הִסְבִּיחַ*, *הִסְבִּיחַת*; *רָסַב*, *הִסְבִּיחָהּ*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *רָסַב*, *הִסְבִּיחָהּ*.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָכַסְךָ*, *הִתְסַכְסַּךְ*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סוֹכַב*, *הִתְסַלֵּל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Converse and the vowel of the ultimate is shortened, *רָסַב*, *וְרָסַב*; *וְרָסַב*, *וְרָסַב*.

## VOCABULARY 20.

*אם* conj. *if*

*אָרַר* v. K. *to curse*; Ho. *to*

*be cursed*

*בָּעַל* n. m. *Baal, lord*

*גָּלַל* v. K. *to roll*

*דָּבַס* v. H. *to crush, pulverize*

הָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצָּח, יִצֹּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הָלַךְ follows the analogy of Pe Yodh verbs.

# VOCABULARY 21.

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| אֹהֶל n. m. <i>tent</i>             | יָדַע v. H. <i>to cause to know,</i> |
| אֶחָאב n. m. <i>Ahab</i>            | <i>let know</i>                      |
| אֵינָהּ adv. <i>where?</i>          | יָדַשׁ v. H. <i>to drive out</i>     |
| הָלַךְ v. H. <i>to cause to go,</i> | כִּסֵּא n. m. (וֹת) <i>throne</i>    |
| <i>lead</i>                         | מִדְבָּר n. m. <i>wilderness</i>     |
| יָבֵשׁ v. K. <i>to be dry</i>       | מִשְׁפָּט n. m. <i>judgment.</i>     |

§ 59. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *Verbs,*  
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where *ā* is in partial compensation for the contraction, מָיָה for מָיוּה. Active participle קָם for קָמוּ, מָיָה for מָיוּה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קָם, קָיָה; יָקִים, יָקִיָה, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קָם = *kāūm*, Niphal נָקִים for נָקָם.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ē* (יֵ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *u*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, רָשַׁב, רָשַׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, רָשַׁב, רָשַׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *u*, e. g. קָוַד, or as *i*, e. g. קָיַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קָוַם, Pu. קָוַם, Hith. הִתְקָוַם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלַל, Pu. כָּלַל.

## VOCABULARY 22.

|                                             |                                              |
|---------------------------------------------|----------------------------------------------|
| אָדָמָה n. f. <i>ground, land</i>           | נָעַר n. m. <i>young man</i>                 |
| אָן adv. <i>where?</i> only after           | קָבַר v. K. <i>to bury</i> ; N. <i>to be</i> |
| מֶן, מֵאֵין <i>whence?</i>                  | <i>buried</i>                                |
| אָנָה adv. <i>whither?</i>                  | קָדְמָה n. f. <i>former state</i>            |
| בּוֹא v. K. (fut. רָבּוֹא) <i>to come</i> ; | קָם v. K. <i>to arise</i>                    |
| H. <i>to cause to come, bring</i>           | רִיב v. K. <i>to contend</i>                 |
| הֵלֵךְ Hith. <i>to go for one's</i>         | שָׁיב v. K. <i>to return</i> ; H. <i>to</i>  |
| <i>self, go about</i>                       | <i>cause to return, bring</i>                |
| לִין v. K. <i>to lodge</i>                  | <i>back</i>                                  |
| מוֹת v. K. <i>to die</i> ; H. <i>to put</i> | שִׁפְחוֹה n. f. <i>handmaid.</i>             |
| <i>to death</i>                             |                                              |

§ 60. *Lamedh Aleph* (לֵא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con



sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires א, יִמְצֵא for יִמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצָּאָה, except in those words which have Tsere as their proper vowel, יִרְאֶה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

|                                                                            |                                     |
|----------------------------------------------------------------------------|-------------------------------------|
| אִר n. <i>Ur</i>                                                           | מָצָא v. K. <i>to find</i>          |
| בָּרָא v. K. <i>to create</i>                                              | מָרָא n. f. <i>Mara (bitter)</i>    |
| קָדוֹר adj. <i>clean, pure</i>                                             | נָעֻמִּי n. f. <i>Naomi (sweet)</i> |
| רָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>                      | עָלִי n. m. <i>Eli</i>              |
| כַּשְׁדִּים n. m. pl. <i>Chaldees</i>                                      | קָרָא v. K. <i>to call</i>          |
| לֵב n. m. (לְבוֹא) <i>heart</i>                                            | רִהְטִים n. m. pl. <i>troughs</i>   |
| מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i> | רוּץ v. K. <i>to run</i>            |
|                                                                            | שָׁכַב v. K. <i>to lie down</i>     |
|                                                                            | שָׁמוּאֵל n. m. <i>Samuel</i>       |

### § 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נָלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in ה.

The absolute infinitives in ה or ה.

The construct infinitives have the feminine ending ות.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְתִּיר), is commonly rejected, and its vowel given to the antecedent consonant, בָּלִי for בָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ה, עָשָׂה, which is commonly softened by an appended ה, בָּלְהָה.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. בָּלִי, בָּלָה from בָּלָה. The preterite 3 fem. takes its simple form, e. g. בָּלְתָהּ or בָּלְתָהּ.

6. The final vowel ה is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִבְלֶה, יִבְלֶה from יִבְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִבְלֶה or יִבְלֶה from יִבְלֶה; Hiph. יִבְלֶה, יִבְלֶה from יִבְלֶה.

7. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. בָּל for בָּלָה, הִבְלֶה for הִבְלֶה, הִתְבַּלֵּל for הִתְבַּלֵּל.

הָיָה to be, fut. יִהְיֶה, apoc. יִהִי, part. הֹיָה.

הָיָה to live, fut. יִחְיֶה, apoc. יִחִי.

#### VOCABULARY 24.

אָמֵן adv. *truly, indeed*

בָּנָה v. K. *to build*

כַּחַךְ how much more, or  
after a negative how  
much less

הָיָה v. K. *to be*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַם<sup>1</sup> n. *Jerusalem*

בְּאֶשֶׁר as

כָּל v. P. (כָּלַל) *to contain*

כָּלָה v. P. *to complete, finish*

מִטָּה n. f. *bed*

עָלָה v. K. *to go up, H. to bring up, offer*

עֹלָה n. f. *burnt-offering*

עָשָׂה v. K. *to make, do, N. to be done*

צָוָה v. P. *to command*

רָאָה v. K. *to see, N. to be seen,*

*to appear*

שְׁלֹמֹה n. m. *Solomon*

שְׁנִיתָּ adv. *a second time*

<sup>1</sup> Pointed as though it were written יְרוּשָׁלַם.

## § 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

## § 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a לָה form, or an עו verb with an עו form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עו or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication,

שִׁשׁ and שֵׁשׁ, Piels of שֵׁשׁ, יְהוֹנָדָה and יְהוֹנָדָה from גֵּשׁ, or doubling the third radical in place of the second, e. g. רָעוּן, אֶמְלֵל, נֶאֱזָה (= נֶאֱזָו) from נָזָה (= נָאָז), הִשְׁתַּחֲוָה (fut. יִשְׁתַּחֲוָה, with Vav Conv. וַיִּשְׁתַּחֲוָה) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמִיּוֹר, סְחִיחֹר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְאָלִי, Niphal of Hithpael נִנְסָרִי, נִבְסָר, נִשְׁתַּחֲוָה.

### § 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

### § 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

### VOCABULARY 25.

אֵיפָה n. f. *ephah*

חֹדֶשׁ n. m. *month*

נֹחַ n. m. *Noah*

עָשָׂרִים n. m. *decade, ten*

פָּרָעָה n. m. *Pharaoh*

שָׁנָה n. f. (ים.) *year*

שֶׁקֶל n. m. *shekel*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אֶחָדָה; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹתָיו, בֵּינוֹתָיו and בֵּינוֹתָיו.

3. The preposition אִתָּא *with*, commonly becomes אִתָּא before suffixes, e. g. אִתָּא, אִתָּא, and is thus distinguished from אִתָּא the sign of the definite object, which becomes אִתָּא, or before grave suffixes, אִתָּא, e. g. אִתָּא, אִתָּא.

## SYNTAX.

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־דְּרָכֶיהָ שָׁלוֹם *all her paths (are) peace*, עֵץ הָעֵץ טוֹב *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַזֹּאת רְחֹלָה *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פָּרָה *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, בֵּקֶן as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּילִיָּה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king*!

### § 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

### § 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son, הָאֶרֶץ הַטּוֹבָה the good land.*

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good.*

### § 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה these things, אֵלֶּה הַדְּבָרִים these are the things.*

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הַזֶּה הַטוֹבָה הַזֹּאת *this good land*.

### § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, חָכְמָה מִרְבֵּי נִימָה *wisdom is better than rubies*, lit. is good from rubies; אֶנְדִּיל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding לֵּל *all* to the comparative particle מִן, מְגִל־בְּנֵי־קֶדֶם גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפִיָּה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

### § 73. Numerals.

1. The cardinal אחד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם וְשִׁבְעִים שָׁנָה *twenty years and seven years*.



4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, **הָאַרְבָּעִים** *the forty*, **אַרְבָּעִים הַיּוֹם** *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַנְּחֹשֶׁת** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קָמַח** *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרֵי בְּגִלְבּוֹעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מְקוֹם אֲשֶׁר** *the place where*, etc., particularly when the relative is itself omitted, **בְּיַד-הַשֵּׁלַח** *by the hand of (him whom) thou wilt send*; and even before the copulative, **חֵכְמָה וְדַעַת** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **מַעֲשֵׂה יְהוָה הַגָּדוֹל** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *גִּבּוֹרֵי הַחַיִּל* *the mighty men of valor*, *אֱלִילֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאִמְרִיהָ* *her father's sheep*.

### § 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לִי־בָּיְתָנוּ O that we had died*,

- g. Subjunctive, *לִמְעַן יִרְאֶהֶם* in order that ye might fear.
2. The present, regarded as a continuation of the past, *צָמִיתִי* I am thirsty, prop. I have been and still am thirsty.
3. General truths, embodying the experience of the past, *יָדַע* knoweth his owner, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *נָפְלָה* has fallen.

### § 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
  - a. Absolute, *אֶעֱשֶׂה* I will make.
  - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof יָמִיתָ he was to die.*
  - c. Conditional, but (if it were my case) *אֶדְרֹשׁ* I would seek unto God.
  - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* may all thine enemies perish; all that thou commandest us, *נַעֲשֶׂה* we will do; of the fruit *נֹאכַל* we may eat; mine ordinances *תִּשְׁמְרוּ* ye shall keep.
  - e. Subjunctive, *לִמְעַן תְּבָרְכֶה* in order that my soul may bless thee.
2. The present, when it is conceived of as extending into the future, *תִּבְכִּי* weepest thou? lit. why wilt thou go on to weep?
3. General truths, which are valid for all time to come, *תְּרוֹמִים* exalteth a nation, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus *Job יָעֲשֶׂה* did continually, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with בָּקֵרָם and לֹא בָקֵרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragoric forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing לֹא *not*, to the apocopated future, אֶל־יִזְכֶּיךָ *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֲהִיב *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נִרְאָה *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent, or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot יֵשֶׁב was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוּאֵיל הֵלֵךְ he was willing, he walked, for he was willing to walk, or walked willingly.*

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle **אֵת**.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive **אֵת**.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house *הַבַּיִת* מלא *was full of men*, *וַיֵּצְאוּ אֶתְהֵוֹר* *they went out (of) the city.*

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, *חָלָה אֶת־רַגְלָיו* *he was diseased in his feet.*

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, *וַיִּרְגְּמֵי אוֹתוֹ אֲבָן* *and they overwhelmed him with stones*, *וַיִּיצֶר אֶתְהָאָדָם עָפָר* *and he formed the man of dust.*

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בִּתְרִיבִּיהָ *whose seed*, אֲשֶׁר זָרַע.

2. When the relative is preceded by הַ the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative הַ or הִּי is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,



(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* יהיה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וישא אברהם *Abraham lifted up his eyes.*

# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

| Order. | Forms and Equivalents. |       | Names.          | Rabbinical Alphabet. | Numerical values. |
|--------|------------------------|-------|-----------------|----------------------|-------------------|
| 1      | א                      | —     | אָלֶפֶת Aleph   | א                    | 1                 |
| 2      | ב                      | Bh, B | בֵּית Beth      | ב                    | 2                 |
| 3      | ג                      | Gh, G | גִּימֶל Gi'-mel | ג                    | 3                 |
| 4      | ד                      | Dh, D | דָּלֶת Dā'-leth | ד                    | 4                 |
| 5      | ה                      | H     | הֵא Hē          | ה                    | 5                 |
| 6      | ו                      | V     | וָו Vāv         | ו                    | 6                 |
| 7      | ז                      | Z     | זַיִן Záyin     | ז                    | 7                 |
| 8      | ח                      | Hh    | חֵית Hhēth      | ח                    | 8                 |
| 9      | ט                      | T     | טֵית Tēth       | ט                    | 9                 |
| 10     | י                      | Y     | יּוֹד Yōdh      | י                    | 10                |
| 11     | כ                      | Kh, K | כָּף Kaph       | כ                    | 20                |
| 12     | ל                      | L     | לָמֶד Lā'-medh  | ל                    | 30                |
| 13     | מ                      | M     | מֶם Mēm         | מ                    | 40                |
| 14     | נ                      | N     | נוּן Nūn        | נ                    | 50                |
| 15     | ס                      | S     | סָמֶךְ Sā'-mekh | ס                    | 60                |
| 16     | ע                      | —     | עֵיִן Āyin      | ע                    | 70                |
| 17     | פ                      | Ph, P | פֶּא Pē         | פ                    | 80                |
| 18     | צ                      | Ts    | צָדִי Tsā'-dhē  | צ                    | 90                |
| 19     | ק                      | K     | קוֹף Kōph       | ק                    | 100               |
| 20     | ר                      | R     | רֵישׁ Rēsh      | ר                    | 200               |
| 21     | ש                      | Sh, S | שִׁין Shīn      | ש                    | 300               |
| 22     | ת                      | Th, T | תָּו Tāv        | ת                    | 400               |

## II. CLASSIFICATION OF THE LETTERS, § 2.

| 1.                                            |           | 2.      |                          |
|-----------------------------------------------|-----------|---------|--------------------------|
| Gutturals,                                    | ע ה ח א   | Weak,   | { י ו ה א Vowel-Letters. |
| Palatals,                                     | ק כ י ג   |         | { ע ה ח א Gutturals.     |
| Linguals,                                     | ח נ ל ט ד | Medium, | { ר נ מ ל Liquids.       |
| Dentals,                                      | ש צ ס ז   |         | { ש צ ס ז Sibilants.     |
| Labials,                                      | פ מ ב     | Strong, | { פ ב } Aspirates and    |
| shares the peculiarities<br>of the Gutturals. |           |         | { ק כ ג } Mutes.         |
|                                               |           |         | { ט ח ד }                |

3.

Serviles איהן משה וכלב. Radicals the rest of the Alphabet.

## THE POINTS, § 4.

| Long Vowels. | Short Vowels.     | Doubtful Vowels.       |
|--------------|-------------------|------------------------|
| Kā'mets ā ֿ  | Páttahh ָ         | ǎ ֿ Hhī'rik ֿ ī or ĭ   |
| Tsé're ē ֿ   | Séghol ֿ          | ě ֿ Shū'rek ֿ } ū or ŭ |
| Hhō'lem ō ֿ  | Kā'mets-Hhātūph ֿ | ō ֿ Kib'butz ֿ }       |

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ŏ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿ; thus עֲמֹד *mōdh*.  
Hhātēph-Seghol ֿ; thus אֲמֹר *mōr*.  
Hhātēph-Kamets ֿ; thus אֲנִי *nī*.

§ 8. Pattahh-furtive ֿ with ע, ה, or ו at the end of words.

§ 12. Daghes-lene in כ פ ד ג ב removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ח ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

##### CLASS I. *Emperors.*

- |            |     |             |
|------------|-----|-------------|
| 1. SiHak   | (,) | סִיחָק      |
| 2. Athnahh | (^) | אַתְנַחֲחִי |

##### CLASS II. *Kings.*

- |                  |     |                   |
|------------------|-----|-------------------|
| 3. S'gholta      | (^) | סִגְלוֹתָא postp. |
| 4. Zakeph Katon  | (^) | זָכָה קָטוֹן      |
| 5. Zakeph Gadhol | (^) | זָכָה גָּדוֹל     |
| 6. Tiphhha       | (,) | טִפְחָה           |

##### CLASS III. *Dukes.*

- |               |     |                  |
|---------------|-----|------------------|
| 7. R'bhr      | (^) | רְבִיר           |
| 8. Shalshleth | (^) | שְׁלִשְׁלֵת      |
| 9. Zarka      | (^) | זָרְקָא postp.   |
| 10. Pashta    | (^) | פָּשְׁטָא postp. |
| 11. Y'thIbh   | (^) | יְתִיב prep.     |
| 12. T'bhr     | (,) | תְּבִיר          |

##### CLASS IV. *Counts.*

- |                      |     |                           |
|----------------------|-----|---------------------------|
| 13. Pazēr            | (^) | פִּזֵּר                   |
| 14. Karnē Phara      | (^) | קַרְנֵי פָּרֹה            |
| 15. T'līsha Gh'dhola | (^) | תְּלִישָׁא גְדוֹלָה prep. |
| 16. Geresh           | (^) | גֵּרֶשׁ                   |
| 17. G'rashayim       | (^) | גְּרֵשִׁים                |
| 18. P'sik            | (,) | פְּסִיקוֹ                 |

#### CONJUNCTIVES. *Servants.*

- |                     |     |                            |
|---------------------|-----|----------------------------|
| 19. Merka           | (,) | מֶרְקָא                    |
| 20. Manahh          | (,) | מִנַּחֲחִי                 |
| 21. Merka Kh'phala  | (,) | מֶרְקָא כְּפִיָּלָה        |
| 22. Mahpakh         | (,) | מַחְפָּק                   |
| 23. Darga           | (,) | דָּרְגָא                   |
| 24. Kadhma          | (^) | קַדְמָא                    |
| 25. Yerahh ben Yomo | (,) | יֶרַח בְּנֵי יוֹמֹ         |
| 26. T'līsha K'tanna | (^) | תְּלִישָׁא קְטַנָּה postp. |

# IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

|                                              |                                       |     |    |     |
|----------------------------------------------|---------------------------------------|-----|----|-----|
| Primary form,                                | בְּ                                   | בַּ | לְ | לַ  |
| Before vowelless Consonants,                 | בִּ                                   | בֶּ | לִ | לֶ* |
| Before Gutturals with Compound Sh'va,        | <i>the corresponding short vowel.</i> |     |    |     |
| Before monosyllables and accented syllables, | † בְּ                                 | בַּ | לְ | לַ  |
| With the contracted article,                 | <i>the vowel of the article.</i>      |     |    |     |

\* Also before the labials בּ, פּ, and ע, but ל before vowelless Yodh.

† With the interrogative בְּמַה, בְּמַה, בְּמַה or בְּמַה.

## THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מִה.

|                                                   |     |     |     |      |
|---------------------------------------------------|-----|-----|-----|------|
| Before strong consonants,                         | מִן | מִה | מִה | מִה* |
| Before vowelless consonants and strong gutturals, | {   | מִן | מִה | מִה  |
| Before weak gutturals,                            |     | מִן | מִה | מִה  |
| Before gutturals with Kamets,                     |     | מִן | מִה | מִה  |

\* But with a disjunctive accent commonly מִה.

## INSEPARABLE PREPOSITIONS WITH SUFFIXES.

### SINGULAR.

|      |              |            |             |               |
|------|--------------|------------|-------------|---------------|
| 1 c. | בִּי         | לִי        | בְּמוֹרֵי   | מִי, מִי, מִי |
| 2 m. | בָּךְ, בְּךָ | לָךְ, לְךָ | בְּמוֹרֶךְ  | מִי, מִי, מִי |
| 2 f. | בְּךָ        | לְךָ       | —           | מִי           |
| 3 m. | בּוֹ         | לוֹ        | בְּמוֹרָיו  | מִי, מִי, מִי |
| 3 f. | בָּהּ        | לָהּ       | בְּמוֹרֶיהָ | מִי           |

### PLURAL.

|      |                |              |                     |               |
|------|----------------|--------------|---------------------|---------------|
| 1 c. | בָּנוּ         | לָנוּ        | בְּמוֹרֵנוּ         | מִי           |
| 2 m. | בָּכֶם         | לָכֶם        | בְּמוֹרְכֶם, בְּכֶם | מִי           |
| 2 f. | בְּכֶן         | לְכֶן        | —                   | מִי           |
| 3 m. | בָּם, בְּהֶם   | לָהֶם, לָמוֹ | בְּמוֹרֵהֶם, בְּהֶם | מִי, מִי, מִי |
| 3 f. | בְּהֶן, בְּהֶן | לְהֶן        | —                   | מִי           |

# V. PERSONAL PRONOUNS, § 29.

|    |                  | SINGULAR.      | PLURAL.                 |
|----|------------------|----------------|-------------------------|
| 1  | I                | אֲנִי, אַנְכִי | אֲנִי, אַנְכִי, אַנְהוּ |
| 2. | { Thou <i>m.</i> | אַתָּה, אַתָּה | אַתֶּם                  |
|    | { Thou <i>f.</i> | אַתָּה, אַתָּה | אַתֶּם, אַתֶּם          |
| 3. | { He             | הוא            | הֵם, הֵם                |
|    | { She            | היא, הִיא      | הֵן, הֵן                |

## SUFFIXES.

|             |          | Simple.  | With union Vowels of Verbs. |          |          |            | With Sing. Nouns. | With Dual and Plur. Nouns. |
|-------------|----------|----------|-----------------------------|----------|----------|------------|-------------------|----------------------------|
| 1 <i>c.</i> | י, י     | י, י     | י, י                        | י, י     | י, י     | (י, י)     | י, י              | י, י                       |
| <i>pl.</i>  | י, י     | י, י     | י, י                        | י, י     | י, י     | (י, י)     | י, י              | י, י                       |
| 2 <i>m.</i> | ה (ה, ה) | ה (ה, ה) | ה (ה, ה)                    | ה (ה, ה) | ה (ה, ה) | (ה, ה)     | ה, י              | ה, י                       |
| <i>pl.</i>  | כֶּם     | כֶּם     | כֶּם                        | כֶּם     | כֶּם     | (כֶּם)     | כֶּם              | כֶּם                       |
| 2 <i>f.</i> | ה (ה, ה) | ה (ה, ה) | ה (ה, ה)                    | ה (ה, ה) | ה (ה, ה) | (ה, ה)     | ה, י              | ה, י                       |
| <i>pl.</i>  | כֶּן     | כֶּן     | כֶּן                        | כֶּן     | כֶּן     | (כֶּן)     | כֶּן              | כֶּן                       |
| 3 <i>m.</i> | הוּ, הוּ | הוּ, הוּ | הוּ, הוּ                    | הוּ, הוּ | הוּ, הוּ | (הוּ, הוּ) | הוּ, י            | הוּ, י                     |
| <i>pl.</i>  | ם (מֶם)  | ם (מֶם)  | ם (מֶם)                     | ם (מֶם)  | ם (מֶם)  | (מֶם)      | ם, י              | ם, י                       |
| 3 <i>f.</i> | הּ, הּ   | הּ, הּ   | הּ, הּ                      | הּ, הּ   | הּ, הּ   | (הּ, הּ)   | הּ, י             | הּ, י                      |
| <i>pl.</i>  | ן (הֶן)  | ן (הֶן)  | ן (הֶן)                     | ן (הֶן)  | ן (הֶן)  | (הֶן)      | ן, י              | ן, י                       |

## DEMONSTRATIVE.

| Masc.                | Fem.         | Common.      |
|----------------------|--------------|--------------|
| SING. זֶה (זֶה)      | זֶה (זֶה)    | זֶה (זֶה)    |
| PLUR. אֵלֶּה, אֵלֶּה | זֵּאת, זֵּאת | זֵּאת, זֵּאת |

## RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

## INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

## VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill*.
2. " pass. Niphal נִקְטַל *to be killed*.
3. Intensive act. Piél קָטַל *to kill many or to massacre*.
4. " pass. Pual קָטַל *to be massacred*.
5. Causative act. Hiphil הִקְטִיל *to cause to kill*.
6. " pass. Hophal הִקְטַל *to be caused to kill*.
7. Reflexive Hithpael הִתְקַטַּל *to kill one's self*.

# VI. PARADIGM OF

|               |            | KAL.         | NIPHAL.      | PIEL.        | PUAL.        |
|---------------|------------|--------------|--------------|--------------|--------------|
| PRET.         | 3 m.       | קָטַל        | נִקְטַל      | קָטַל        | רָטַל        |
|               | 3 f.       | קָטְלָה      | נִקְטְלָה    | קָטְלָה      | רָטְלָה      |
|               | 2 m.       | קָטַלְתָּ    | נִקְטַלְתָּ  | קָטַלְתָּ    | רָטַלְתָּ    |
|               | 2 f.       | קָטַלְתְּ    | נִקְטַלְתְּ  | קָטַלְתְּ    | רָטַלְתְּ    |
|               | 1 c.       | קָטַלְתִּי   | נִקְטַלְתִּי | קָטַלְתִּי   | רָטַלְתִּי   |
|               | Plur. 3 c. | קָטְלוּ      | נִקְטְלוּ    | קָטְלוּ      | רָטְלוּ      |
|               | 2 m.       | קָטַלְתֶּם   | נִקְטַלְתֶּם | קָטַלְתֶּם   | רָטַלְתֶּם   |
|               | 2 f.       | קָטַלְתֶּן   | נִקְטַלְתֶּן | קָטַלְתֶּן   | רָטַלְתֶּן   |
|               | 1 c.       | קָטַלְנוּ    | נִקְטַלְנוּ  | קָטַלְנוּ    | רָטַלְנוּ    |
| INFIN. absol. |            | קָטֹל        | הִקְטִיל     | קָטֵל        | קָטֵל        |
|               | constr.    | קָטֹל        | הִקְטִיל     | קָטֵל        | (רָטֵל)      |
| FUT.          | 3 m.       | יִקְטֹל      | יִקְטֹל      | יִקְטֹל      | יִקְטֹל      |
|               | 3 f.       | תִּקְטֹל     | תִּקְטֹל     | תִּקְטֹל     | תִּקְטֹל     |
|               | 2 m.       | תִּקְטֹל     | תִּקְטֹל     | תִּקְטֹל     | תִּקְטֹל     |
|               | 2 f.       | תִּקְטֹלִי   | תִּקְטֹלִי   | תִּקְטֹלִי   | תִּקְטֹלִי   |
|               | 1 c.       | אֶקְטֹל      | אֶקְטֹל      | אֶקְטֹל      | אֶקְטֹל      |
|               | Plur. 3 m. | יִקְטְלוּ    | יִקְטְלוּ    | יִקְטְלוּ    | יִקְטְלוּ    |
|               | 3 f.       | תִּקְטֹלְנָה | תִּקְטֹלְנָה | תִּקְטֹלְנָה | תִּקְטֹלְנָה |
|               | 2 m.       | תִּקְטְלוּ   | תִּקְטְלוּ   | תִּקְטְלוּ   | תִּקְטְלוּ   |
|               | 2 f.       | תִּקְטֹלְנָה | תִּקְטֹלְנָה | תִּקְטֹלְנָה | תִּקְטֹלְנָה |
|               | 1 c.       | נִקְטֹל      | נִקְטֹל      | נִקְטֹל      | נִקְטֹל      |
| IMPER.        | 2 m.       | קָטֵל        | הִקְטִיל     | קָטֵל        |              |
|               | 2 f.       | קָטְלִי      | הִקְטִילִי   | קָטְלִי      |              |
|               | Plur. 2 m. | קָטְלוּ      | הִקְטִילוּ   | קָטְלוּ      | wanting      |
|               | 2 f.       | קָטְלֶנָה    | הִקְטִילֶנָה | קָטְלֶנָה    |              |
| PART.         | act.       | קָטֵל        |              | מִקְטֵל      |              |
|               | pass.      | קָטֹל        | נִקְטֹל      |              | מִקְטָל      |

## PERFECT VERBS, §§ 33–38.

| HIPHIL.        | HOPHAL.        | HITHPAEL.      | KAL ( <i>mid. ē</i> ). | KAL ( <i>mid. ō</i> ). |
|----------------|----------------|----------------|------------------------|------------------------|
| הִקְטִיל       | הִקְטִיל       | הִקְטִיל       | קָטַל                  | שָׁכַל                 |
| הִקְטִילָהּ    | הִקְטִילָהּ    | הִקְטִילָהּ    | קָטְלָהּ               | שָׁכְלָהּ              |
| הִקְטִילָתָּ   | הִקְטִילָתָּ   | הִקְטִילָתָּ   | קָטַלְתָּ              | שָׁכַלְתָּ             |
| הִקְטִילָתִּי  | הִקְטִילָתִּי  | הִקְטִילָתִּי  | קָטַלְתִּי             | שָׁכַלְתִּי            |
| הִקְטִילָנוּ   | הִקְטִילָנוּ   | הִקְטִילָנוּ   | קָטַלְנוּ              | שָׁכַלְנוּ             |
| הִקְטִילֶנּוּ  | הִקְטִילֶנּוּ  | הִקְטִילֶנּוּ  | קָטַלְתֶּם             | (שָׁכַלְתֶּם)          |
| הִקְטִילְתָּן  | הִקְטִילְתָּן  | הִקְטִילְתָּן  | קָטַלְתֶּן             | (שָׁכַלְתֶּן)          |
| הִקְטִילְנוּ   | הִקְטִילְנוּ   | הִקְטִילְנוּ   | קָטַלְנוּ              | שָׁכַלְנוּ             |
| הִקְטִיל       | הִקְטִיל       | (הִקְטִיל)     | קָטַל                  | שָׁכַל                 |
| הִקְטִיל       | הִקְטִיל       | הִקְטִיל       | קָטַל                  | שָׁכַל                 |
| יִקְטִיל       | יִקְטִיל       | יִקְטִיל       | יִקְטֹל                | יִשְׁכֹּל              |
| תִּקְטִיל      | תִּקְטִיל      | תִּקְטִיל      | תִּקְטֹל               | תִּשְׁכֹּל             |
| תִּקְטִיל      | תִּקְטִיל      | תִּקְטִיל      | תִּקְטֹל               | תִּשְׁכֹּל             |
| תִּקְטִילִי    | תִּקְטִילִי    | תִּקְטִילִי    | תִּקְטֹלִי             | תִּשְׁכֹּלִי           |
| אִקְטִיל       | אִקְטִיל       | אִקְטִיל       | אִקְטֹל                | אִשְׁכֹּל              |
| יִקְטִילוּ     | יִקְטִילוּ     | יִקְטִילוּ     | יִקְטֹלוּ              | יִשְׁכֹּלוּ            |
| תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּקְטֹלְנָהּ          | תִּשְׁכֹּלְנָהּ        |
| תִּקְטִילְנוּ  | תִּקְטִילְנוּ  | תִּקְטִילְנוּ  | תִּקְטֹלוּ             | תִּשְׁכֹּלוּ           |
| תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּקְטֹלְנָהּ          | תִּשְׁכֹּלְנָהּ        |
| נִקְטִיל       | נִקְטִיל       | נִקְטִיל       | נִקְטֹל                | נִשְׁכֹּל              |
| הִקְטִיל       |                | הִקְטִיל       | קָטַל                  |                        |
| הִקְטִילִי     |                | הִקְטִילִי     | קָטַלְי                |                        |
| הִקְטִילָנוּ   | wanting        | הִקְטִילָנוּ   | קָטַלְנוּ              |                        |
| הִקְטִילְנָהּ  |                | הִקְטִילְנָהּ  | קָטַלְנָהּ             |                        |
| מִקְטִיל       |                | מִקְטִיל       |                        |                        |
|                | מִקְטִיל       |                |                        |                        |



# VII. PARADIGM OF THE PERFECT

| SINGULAR.                |              |              |              |              |              |
|--------------------------|--------------|--------------|--------------|--------------|--------------|
|                          | 1 com.       | 2 masc.      | 2 fem.       | 3 masc.      | 3 fem.       |
| <b>KAL PRETERITE.</b>    |              |              |              |              |              |
| SING. 3 masc.            | קָטַלְךָ     | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    |
|                          |              |              |              | קָטַלְתָּ    |              |
| 3 fem.                   | קָטַלְתְּ    | קָטַלְתְּ    | קָטַלְתְּ    | קָטַלְתְּ    | קָטַלְתְּ    |
|                          |              |              |              | קָטַלְתְּ    |              |
| 2 masc.                  | קָטַלְתָּ    | —            | —            | קָטַלְתָּ    | קָטַלְתָּ    |
|                          | קָטַלְתָּ    |              |              | קָטַלְתָּ    |              |
| 2 fem.                   | קָטַלְתְּ    | —            | —            | קָטַלְתְּ    | קָטַלְתְּ    |
|                          |              |              |              | קָטַלְתְּ    |              |
| 1 com.                   | —            | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    |
| PLUR. 3 com.             | קָטַלְתֶּם   | קָטַלְתֶּם   | קָטַלְתֶּם   | קָטַלְתֶּם   | קָטַלְתֶּם   |
| 2 masc.                  | קָטַלְתֶּם   | —            | —            | קָטַלְתֶּם   | קָטַלְתֶּם   |
| 1 com.                   | —            | קָטַלְתֶּם   | קָטַלְתֶּם   | קָטַלְתֶּם   | קָטַלְתֶּם   |
| <b>INFINITIVE.</b>       |              |              |              |              |              |
|                          | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    |
|                          | קָטַלְתָּ    |              |              |              |              |
| <b>FUTURE.</b>           |              |              |              |              |              |
| SING. 3 masc.            | יִקְטַלְךָ   | יִקְטַלְתָּ  | יִקְטַלְתָּ  | יִקְטַלְתָּ  | יִקְטַלְתָּ  |
|                          | יִקְטַלְתָּ  | יִקְטַלְתָּ  |              | יִקְטַלְתָּ  | יִקְטַלְתָּ  |
| PLUR. 3 masc.            | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם |
| <b>IMPERATIVE.</b>       |              |              |              |              |              |
| SING. 2 masc.            | קָטַלְתָּ    | —            | —            | קָטַלְתָּ    | קָטַלְתָּ    |
| <b>PIEL PRETERITE.</b>   |              |              |              |              |              |
| SING. 3 masc.            | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    | קָטַלְתָּ    |
| <b>HIPHIL PRETERITE.</b> |              |              |              |              |              |
| SING. 3 masc.            | הִקְטַלְתָּ  | הִקְטַלְתָּ  | הִקְטַלְתָּ  | הִקְטַלְתָּ  | הִקְטַלְתָּ  |

## VERBS WITH SUFFIXES, § 42.

[illegible]

# VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

|               | KAL.         | NIPHAL.        | HIPHIL.            | HOPHAL.            | ∞ FUT.                  |
|---------------|--------------|----------------|--------------------|--------------------|-------------------------|
| PRET. 3 m.    | עָמַד        | נִעְמַד        | הִעְמִיד           | הָעִמִּד           | יֵאָכַל                 |
| 3 f.          | עָמְדָה      | נִעְמְדָה      | הִעְמִידָה         | הָעִמִּידָה        | תֵּאָכַל                |
| 2 m.          | עָמַדְתָּ    | נִעְמַדְתָּ    | הִעְמַדְתָּ        | הָעִמַּדְתָּ       | תֵּאָכַל                |
| 2 f.          | עָמַדְתְּ    | נִעְמַדְתְּ    | הִעְמַדְתְּ        | הָעִמַּדְתְּ       | תֵּאָכְלִי              |
| 1 c.          | עָמַדְתִּי   | נִעְמַדְתִּי   | הִעְמַדְתִּי       | הָעִמַּדְתִּי      | אֵכָל                   |
| Plur. 3 c.    | עָמְדוּ      | נִעְמְדוּ      | הִעְמִידוּ         | הָעִמִּדוּ         | יֵאָכְלוּ               |
| 2 m.          | עָמַדְתֶּם   | נִעְמַדְתֶּם   | הִעְמַדְתֶּם       | הָעִמַּדְתֶּם      | תֵּאָכְלֶנָה            |
| 2 f.          | עָמַדְתֶּן   | נִעְמַדְתֶּן   | הִעְמַדְתֶּן       | הָעִמַּדְתֶּן      | תֵּאָכְלוּ              |
| 1 c.          | עָמַדְנִי    | נִעְמַדְנִי    | הִעְמַדְנִי        | הָעִמַּדְנִי       | תֵּאָכְלֶנָה<br>נֵאָכַל |
| INFIN. Absol. | עָמֹד        | הָעֹמֵד        | הָעֹמֵד            | הָעֹמֵד            |                         |
| Constr.       | עָמַד        | הָעֹמֵד        | הָעֹמֵד            | הָעֹמֵד            |                         |
|               |              |                |                    |                    | KAL (fut. a.)           |
| FUT. 3 m.     | יֵעָמַד      | יִנְעַמַּד     | יִהְיֶה עֹמֵד      | יִהְיֶה עֹמֵד      | יִחָזַק                 |
| 3 f.          | תֵּעָמַד     | תִּנְעַמַּד    | תִּהְיֶה עֹמֵד     | תִּהְיֶה עֹמֵד     | תִּחָזַק                |
| 2 m.          | תֵּעָמַד     | תִּנְעַמַּד    | תִּהְיֶה עֹמֵד     | תִּהְיֶה עֹמֵד     | תִּחָזַק                |
| 2 f.          | תֵּעָמְדִי   | תִּנְעַמְדִי   | תִּהְיֶה עֹמְדִי   | תִּהְיֶה עֹמְדִי   | תִּחָזְקִי              |
| 1 c.          | אֵעָמַד      | אִנְעַמַּד     | אִהְיֶה עֹמֵד      | אִהְיֶה עֹמֵד      | אִחָזַק                 |
| Plur. 3 m.    | יֵעָמְדוּ    | יִנְעַמְדוּ    | יִהְיֶה עֹמִידוּ   | יִהְיֶה עֹמִידוּ   | יִחָזְקוּ               |
| 3 f.          | תֵּעָמְדֶנָה | תִּנְעַמְדֶנָה | תִּהְיֶה עֹמְדֶנָה | תִּהְיֶה עֹמְדֶנָה | תִּחָזְקֶנָה            |
| 2 m.          | תֵּעָמְדוּ   | תִּנְעַמְדוּ   | תִּהְיֶה עֹמִידוּ  | תִּהְיֶה עֹמִידוּ  | תִּחָזְקוּ              |
| 2 f.          | תֵּעָמְדֶנָה | תִּנְעַמְדֶנָה | תִּהְיֶה עֹמְדֶנָה | תִּהְיֶה עֹמְדֶנָה | תִּחָזְקֶנָה            |
| 1 c.          | נִעָמַד      | נִנְעַמַּד     | נִהְיֶה עֹמֵד      | נִהְיֶה עֹמֵד      | נִחָזַק                 |
| IMPER. 2 m.   | עָמַד        | הָעֹמֵד        | הָעֹמֵד            |                    | חָזַק                   |

# IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

|                      | KAL.          | NIPHAL.       | PIEL.          | PUAL.          | HITHPAEL.       |
|----------------------|---------------|---------------|----------------|----------------|-----------------|
| <b>PRET. 3 m.</b>    | פָּאַל        | נִפְּאַל      | פִּיֵּאַל      | פִּיֵּאַל      | הִתְפָּאַל      |
| 3 f.                 | פָּאַלָּה     | נִפְּאַלָּה   | פִּיֵּאַלָּה   | פִּיֵּאַלָּה   | הִתְפָּאַלָּה   |
| 2 m.                 | פָּאַלְתָּ    | נִפְּאַלְתָּ  | פִּיֵּאַלְתָּ  | פִּיֵּאַלְתָּ  | הִתְפָּאַלְתָּ  |
| 2 f.                 | פָּאַלְתְּ    | נִפְּאַלְתְּ  | פִּיֵּאַלְתְּ  | פִּיֵּאַלְתְּ  | הִתְפָּאַלְתְּ  |
| 1 c.                 | פָּאַלְתִּי   | נִפְּאַלְתִּי | פִּיֵּאַלְתִּי | פִּיֵּאַלְתִּי | הִתְפָּאַלְתִּי |
| <b>Plur. 3 c.</b>    | פָּאַלוּ      | נִפְּאַלוּ    | פִּיֵּאוּ      | פִּיֵּאוּ      | הִתְפָּאוּ      |
| 2 m.                 | פָּאַלְתֶּם   | נִפְּאַלְתֶּם | פִּיֵּאַלְתֶּם | פִּיֵּאַלְתֶּם | הִתְפָּאַלְתֶּם |
| 2 f.                 | פָּאַלְתֶּן   | נִפְּאַלְתֶּן | פִּיֵּאַלְתֶּן | פִּיֵּאַלְתֶּן | הִתְפָּאַלְתֶּן |
| 1 c.                 | פָּאַלְנוּ    | נִפְּאַלְנוּ  | פִּיֵּאַלְנוּ  | פִּיֵּאַלְנוּ  | הִתְפָּאַלְנוּ  |
| <b>INFIN. Absol.</b> | פָּאַל        | נִפְּאַל      | פִּיֵּאַל      |                |                 |
| <b>Constr.</b>       | פָּאַל        | נִפְּאַל      | פִּיֵּאַל      |                | הִתְפָּאַל      |
| <b>FUT. 3 m.</b>     | יִפְּאַל      | יִפְּאַל      | יִפְּאַל       | יִפְּאַל       | יִתְפָּאַל      |
| 3 f.                 | תִּפְּאַל     | תִּפְּאַל     | תִּפְּאַל      | תִּפְּאַל      | תִּתְפָּאַל     |
| 2 m.                 | תִּפְּאַל     | תִּפְּאַל     | תִּפְּאַל      | תִּפְּאַל      | תִּתְפָּאַל     |
| 2 f.                 | תִּפְּאַלִּי  | תִּפְּאַלִּי  | תִּפְּאַלִּי   | תִּפְּאַלִּי   | תִּתְפָּאַלִּי  |
| 1 c.                 | אֶפְּאַל      | אֶפְּאַל      | אֶפְּאַל       | אֶפְּאַל       | אֶתְפָּאַל      |
| <b>Plur. 3 m.</b>    | יִפְּאוּ      | יִפְּאוּ      | יִפְּאוּ       | יִפְּאוּ       | יִתְפָּאוּ      |
| 3 f.                 | תִּפְּאַלְנָה | תִּפְּאַלְנָה | תִּפְּאַלְנָה  | תִּפְּאַלְנָה  | תִּתְפָּאַלְנָה |
| 2 m.                 | תִּפְּאוּ     | תִּפְּאוּ     | תִּפְּאוּ      | תִּפְּאוּ      | תִּתְפָּאוּ     |
| 2 f.                 | תִּפְּאַלְנָה | תִּפְּאַלְנָה | תִּפְּאַלְנָה  | תִּפְּאַלְנָה  | תִּתְפָּאַלְנָה |
| 1 c.                 | נִפְּאַל      | נִפְּאַל      | נִפְּאַל       | נִפְּאַל       | נִתְפָּאַל      |
| <b>IMPER. 2 m.</b>   | פָּאַל        | נִפְּאַל      | פִּיֵּאַל      |                | הִתְפָּאַל      |
| 2 f.                 | פָּאַלִּי     | נִפְּאַלִּי   | פִּיֵּאַלִּי   | wanting        | הִתְפָּאַלִּי   |
| <b>Plur. 2 m.</b>    | פָּאוּ        | נִפְּאוּ      | פִּיֵּאוּ      |                | הִתְפָּאוּ      |
| 2 f.                 | פָּאַלְנָה    | נִפְּאַלְנָה  | פִּיֵּאַלְנָה  |                | הִתְפָּאַלְנָה  |
| <b>PART. Act.</b>    | פָּאַל        |               | מִפְּאַל       |                | מִתְפָּאַל      |
| <b>Pass.</b>         | פָּאוּל       | נִפְּאַל      |                | מִפְּאַל       |                 |

# X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

|                      | KAL.          | NIPHAL.       | PIEL.         | HIPHIL.       | HITHPAEL.         |
|----------------------|---------------|---------------|---------------|---------------|-------------------|
| <b>PRET.</b> 3 m.    | שָׁלַח        | נִשְׁלַח      | שִׁלַּח       | הִשְׁלִיחַ    | הִשְׁתַּלַּח      |
| 3 f.                 | שָׁלְחָה      | נִשְׁלְחָה    | שִׁלְּחָה     | הִשְׁלִיחָה   | הִשְׁתַּלְּחָה    |
| 2 m.                 | שָׁלַחְתָּ    | נִשְׁלַחְתָּ  | שִׁלַּחְתָּ   | הִשְׁלַחְתָּ  | הִשְׁתַּלַּחְתָּ  |
| 2 f.                 | שָׁלַחְתְּ    | נִשְׁלַחְתְּ  | שִׁלַּחְתְּ   | הִשְׁלַחְתְּ  | הִשְׁתַּלַּחְתְּ  |
| 1 c.                 | שָׁלַחְתִּי   | נִשְׁלַחְתִּי | שִׁלַּחְתִּי  | הִשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי |
| <b>Plur.</b> 3 c.    | שָׁלְחוּ      | נִשְׁלְחוּ    | שִׁלְּחוּ     | הִשְׁלִיחוּ   | הִשְׁתַּלְּחוּ    |
| 2 m.                 | שָׁלַחְתֶּם   | נִשְׁלַחְתֶּם | שִׁלַּחְתֶּם  | הִשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם |
| 2 f.                 | שָׁלַחְתֶּן   | נִשְׁלַחְתֶּן | שִׁלַּחְתֶּן  | הִשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן |
| 1 c.                 | שָׁלַחְנוּ    | נִשְׁלַחְנוּ  | שִׁלַּחְנוּ   | הִשְׁלַחְנוּ  | הִשְׁתַּלַּחְנוּ  |
| <b>INFIN. Absol.</b> | שָׁלַח        | נִשְׁלַח      | שִׁלַּח       | הִשְׁלִיחַ    | —                 |
| <b>Constr.</b>       | שֹׁלֵחַ       | הֹשְׁלֵחַ     | שִׁלְּחַ      | הִשְׁלִיחַ    | הִשְׁתַּלְּחַ     |
| <b>FUT.</b> 3 m.     | יִשְׁלַח      | יִשְׁלַח      | יִשְׁלַח      | יִשְׁלִיחַ    | יִשְׁתַּלַּח      |
| 3 f.                 | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלִיחַ   | תִּשְׁתַּלַּח     |
| 2 m.                 | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלִיחַ   | תִּשְׁתַּלַּח     |
| 2 f.                 | תִּשְׁלְּחִי  | תִּשְׁלְּחִי  | תִּשְׁלְּחִי  | תִּשְׁלִיחִי  | תִּשְׁתַּלְּחִי   |
| 1 c.                 | אֶשְׁלַח      | אֶשְׁלַח      | אֶשְׁלַח      | אֶשְׁלִיחַ    | אֶשְׁתַּלַּח      |
| <b>Plur.</b> 3 m.    | יִשְׁלְּחוּ   | יִשְׁלְּחוּ   | יִשְׁלְּחוּ   | יִשְׁלִיחוּ   | יִשְׁתַּלְּחוּ    |
| 3 f.                 | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| 2 m.                 | תִּשְׁלְּחוּ  | תִּשְׁלְּחוּ  | תִּשְׁלְּחוּ  | תִּשְׁלִיחוּ  | תִּשְׁתַּלְּחוּ   |
| 2 f.                 | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| 1 c.                 | נִשְׁלַח      | נִשְׁלַח      | נִשְׁלַח      | נִשְׁלִיחַ    | נִשְׁתַּלַּח      |
| <b>IMPER.</b> 2 m.   | שָׁלַח        | הִשְׁלַח      | שִׁלַּח       | הִשְׁלַח      | הִשְׁתַּלַּח      |
| 2 f.                 | שָׁלְּחִי     | הִשְׁלְּחִי   | שִׁלְּחִי     | הִשְׁלְּחִי   | הִשְׁתַּלְּחִי    |
| <b>Plur.</b> 2 m.    | שָׁלְחוּ      | הִשְׁלְּחוּ   | שִׁלְּחוּ     | הִשְׁלְּחוּ   | הִשְׁתַּלְּחוּ    |
| 2 f.                 | שָׁלַחְנָה    | הִשְׁלַחְנָה  | שִׁלַּחְנָה   | הִשְׁלַחְנָה  | הִשְׁתַּלַּחְנָה  |
| <b>PART. Act.</b>    | שֹׁלֵחַ       |               | מִשְׁלִיחַ    | מִשְׁלִיחַ    | מִשְׁתַּלַּחַ     |
| <b>Pass.</b>         | שֹׁלֵחַ       | נִשְׁלַח      |               |               |                   |

# XI. PARADIGM OF PE NUN VERBS, § 56.

|                      | KAL.         | NIPHAL.          | HIPHAL.          | HOPHAL.          | KAL.          |
|----------------------|--------------|------------------|------------------|------------------|---------------|
| <b>PRET. 3 m.</b>    | נָכַשׁ       | נִכַּשׁ          | הִכְשִׁיחַ       | הִכְשִׁיחַ       | נָכַח         |
| 3 f.                 | נִכְשָׁה     | נִכַּשְׁהָ       | הִכְשִׁיחָהּ     | הִכְשִׁיחָהּ     | נִכְחָה       |
| 2 m.                 | נִכְשָׁתָּ   | נִכַּשְׁתָּהּ    | הִכְשִׁיחְתָּ    | הִכְשִׁיחְתָּ    | נִכְחָתָּ     |
| 2 f.                 | נִכְשָׁתְּ   | נִכַּשְׁתְּ      | הִכְשִׁיחְתְּ    | הִכְשִׁיחְתְּ    | נִכְחָתְּ     |
| 1 c.                 | נִכְשָׁתִי   | נִכַּשְׁתִּי     | הִכְשִׁיחִי      | הִכְשִׁיחִי      | נִכְחָתִי     |
| <b>Plur. 3 c.</b>    | נִכְשׁוּ     | נִכַּשׁוּ        | הִכְשִׁיחוּ      | הִכְשִׁיחוּ      | נִכְחֻ        |
| 2 m.                 | נִכְשָׁתֶם   | נִכַּשְׁתֶּם     | הִכְשִׁיחְתֶּם   | הִכְשִׁיחְתֶּם   | נִכְחַתְּם    |
| 2 f.                 | נִכְשָׁתֶיךָ | נִכַּשְׁתֶּיךָ   | הִכְשִׁיחְתֶּיךָ | הִכְשִׁיחְתֶּיךָ | נִכְחַתְּכֶן  |
| 1 c.                 | נִכְשָׁתֵנוּ | נִכַּשְׁתֵּנוּ   | הִכְשִׁיחֵנוּ    | הִכְשִׁיחֵנוּ    | נִכְחַתֵּנוּ  |
| <b>INFIN. Absol.</b> | נִכְּוֹשׁ    | הִכְכֹּשׁ        | הִכְשִׁיחַ       | הִכְשִׁיחַ       | נִכְּוֹחַ     |
| <b>Constr.</b>       | נִכְשָׁתָּ   | הִכְשִׁיחְתָּ    | הִכְשִׁיחַ       |                  | נִכְּחָתָּ    |
| <b>FUT. 3 m.</b>     | יִכְּשׁ      | יִכְכֹּשׁ        | יִכְשִׁיחַ       | יִכְשִׁיחַ       | יִכְּוֹחַ     |
| 3 f.                 | תִּכְשָׁה    | תִּכְכֹּשְׁהָ    | תִּכְשִׁיחַ      | תִּכְשִׁיחַ      | תִּכְּוֹחַ    |
| 2 m.                 | תִּכְשָׁתָּ  | תִּכְכֹּשְׁתָּהּ | תִּכְשִׁיחְתָּ   | תִּכְשִׁיחְתָּ   | תִּכְּוֹחְתָּ |
| 2 f.                 | תִּכְשָׁתְּ  | תִּכְכֹּשְׁתְּ   | תִּכְשִׁיחְתְּ   | תִּכְשִׁיחְתְּ   | תִּכְּוֹחְתְּ |
| 1 c.                 | אִכְשִׁי     | אִכְכֹּשִׁי      | אִכְשִׁיחַ       | אִכְשִׁיחַ       | אִכְּוֹחִי    |
| <b>Plur. 3 m.</b>    | יִכְשׁוּ     | יִכְכֹּשׁוּ      | יִכְשִׁיחוּ      | יִכְשִׁיחוּ      | יִכְּוֹחוּ    |
| 3 f.                 | תִּכְשָׁנָה  | תִּכְכֹּשְׁנָה   | תִּכְשִׁינָה     | תִּכְשִׁינָה     | (תִּכְּוֹנָה) |
| 2 m.                 | תִּכְשָׁנוּ  | תִּכְכֹּשְׁנוּ   | תִּכְשִׁינוּ     | תִּכְשִׁינוּ     | תִּכְּוֹנוּ   |
| 2 f.                 | תִּכְשָׁנָה  | תִּכְכֹּשְׁנָה   | תִּכְשִׁינָה     | תִּכְשִׁינָה     | (תִּכְּוֹנָה) |
| 1 c.                 | נִכְּשׁ      | נִכְכֹּשׁ        | נִכְשִׁיחַ       | נִכְשִׁיחַ       | נִכְּוֹחַ     |
| <b>IMPER. 2 m.</b>   | כֹּשׁ        | הִכְכֹּשׁ        | הִכְשִׁיחַ       |                  | כֹּחַ         |
| 2 f.                 | כְּשִׁי      | הִכְכְּשִׁי      | הִכְשִׁיחִי      | wanting          | כְּחִי        |
| <b>Plur. 2 m.</b>    | כְּשׁוּ      | הִכְכְּשׁוּ      | הִכְשִׁיחוּ      |                  | כְּחוּ        |
| 2 f.                 | כְּשִׁנָּה   | הִכְכְּשִׁנָּה   | הִכְשִׁינָה      |                  | (כְּחִנָּה)   |
| <b>PART. Act.</b>    | כֹּשֵׁת      |                  | מִכְשִׁיחַ       |                  | כֹּחֵת        |
| <b>Pass.</b>         | נִכְּוֹשׁ    | נִכְכֹּשׁ        |                  | נִכְּוֹשׁ        | נִכְּחָתָת    |

## XII. PARADIGM OF AYIN

|               | KAL.           |             | NIPHAL.      | PIEL.         |
|---------------|----------------|-------------|--------------|---------------|
| PRET. 3 m.    | סָבַב          | סָב         | נָסַב        | סִיבֵּב       |
| 3 f.          | סָבְבָה        | סָבָה       | נָסְבָה      | סִיבְבָה      |
| 2 m.          | (סָבְבָתָּה)   | סָבֹותָ     | נָסְבֹותָ    | סִיבְבָתָּה   |
| 2 f.          | (סָבְבָתְּהוּ) | סָבֹותֶהוּ  | נָסְבֹותֶהוּ | סִיבְבָתְּהוּ |
| 1 c.          | סָבְבָתִּי     | סָבֹותִי    | נָסְבֹותִי   | סִיבְבָתִּי   |
| Plur. 3 c.    | סָבְבוּ        | סָבוּ       | נָסְבוּ      | סִיבְבוּ      |
| 2 m.          | (סָבְבָתֶם)    | סָבוּתֶם    | נָסְבוּתֶם   | סִיבְבָתֶם    |
| 2 f.          | (סָבְבָתֶיךָ)  | סָבוּתֶיךָ  | נָסְבוּתֶיךָ | סִיבְבָתֶיךָ  |
| 1 c.          | סָבְבֵנִי      | סָבוּנִי    | נָסְבוּנִי   | סִיבְבֵנִי    |
| INFIN. Absol. | סָבוֹב         | סָב         | הִסְבוֹב     | סִיבֵּב       |
| Constr.       | סָבֵב          | סָב         | הִסְבֵּב     | סִיבֵּב       |
| FUT. 3 m.     | יָסֵב          | יָסֵב       | יָסֵב        | יִסְיֵב       |
| 3 f.          | תָּסֵב         | תָּסֵב      | תָּסֵב       | תִּסְיֵב      |
| 2 m.          | תָּסֵב         | תָּסֵב      | תָּסֵב       | תִּסְיֵב      |
| 2 f.          | תָּסֵבִי       | תָּסֵבִי    | תָּסֵבִי     | תִּסְיֵבִי    |
| 1 c.          | אָסֵב          | אָסֵב       | אָסֵב        | אִסְיֵב       |
| Plur. 3 m.    | יָסְבוּ        | יָסְבוּ     | יָסְבוּ      | יִסְיְבוּ     |
| 3 f.          | תָּסְבִינָה    | תָּסְבִינָה | תָּסְבִינָה  | תִּסְיְבִינָה |
| 2 m.          | תָּסְבוּ       | תָּסְבוּ    | תָּסְבוּ     | תִּסְיְבוּ    |
| 2 f.          | תָּסְבִינָה    | תָּסְבִינָה | תָּסְבִינָה  | תִּסְיְבִינָה |
| 1 c.          | נָסֵב          | נָסֵב       | נָסֵב        | נִסְיֵב       |
| IMPER. 2 m.   | סֵב            |             | הִסְבֵּב     | סִיבֵּב       |
| 2 f.          | סֵבִי          |             | הִסְבִּי     | סִיבְבִי      |
| Plur. 2 m.    | סֵבוּ          |             | הִסְבִּיבוּ  | סִיבְבוּ      |
| 2 f.          | סִבִּינָה      |             | הִסְבִּינָה  | סִיבְבִינָה   |
| PART. Act.    | סֹבֵב          |             |              | מְסִיבֵּב     |
| Pass.         | סֹבֵבִי        |             | נֹסֵב        |               |

# DOUBLED VERBS, § 57.

| HIPHIL.       | HOPHAL.      | HITHPAEL.         | PIEL.             |
|---------------|--------------|-------------------|-------------------|
| הִסָּב        | הוֹסָב       | הִסְתָּוֵב        | סָבַסָּב          |
| הִסְבָּח      | הוֹסְבָּח    | הִסְתָּוֵבָח      | סָבַסְבָּח        |
| הִסְבִּיחַ    |              | הִסְתָּוֵבַחַת    | סָבַסְבָּחַת      |
| הִסְבִּיחַת   |              | הִסְתָּוֵבַחַת    | סָבַסְבָּחַת      |
| הִסְבִּיחִי   |              | הִסְתָּוֵבַחִי    | סָבַסְבָּחִי      |
| הִסְבִּיחוּ   | הוֹסְבִּיחוּ | הִסְתָּוֵבִיחוּ   | סָבַסְבָּחוּ      |
| הִסְבִּיחֻם   |              | הִסְתָּוֵבִיחֻם   | סָבַסְבָּחֻם      |
| הִסְבִּיחֶךָ  |              | הִסְתָּוֵבִיחֶךָ  | סָבַסְבָּחֶךָ     |
| הִסְבִּיחֵנִי |              | הִסְתָּוֵבִיחֵנִי | סָבַסְבָּחֵנִי    |
| הִסָּב        |              |                   | סָבַסָּב          |
| הִסָּב        |              | הִסְתָּוֵב        | סָבַסָּב          |
| יִסָּב        | יּוֹסָב      | יִסְתָּוֵב        | יִסְבָּסָּב       |
| תִּסָּב       | תּוֹסָב      | תִּסְתָּוֵב       | תִּסְבָּסָּב      |
| תִּסָּב       | תּוֹסָב      | תִּסְתָּוֵב       | תִּסְבָּסָּב      |
| תִּסְבִּי     | תּוֹסְבִּי   | תִּסְתָּוֵבִי     | תִּסְבָּסְבִּי    |
| אִסָּב        | אּוֹסָב      | אִסְתָּוֵב        | אִסְבָּסָּב       |
| יִסְבִּי      | יּוֹסְבִּי   | יִסְתָּוֵבִי      | יִסְבָּסְבִּי     |
| תִּסְבִּינָה  |              | תִּסְתָּוֵבִינָה  | תִּסְבָּסְבִּינָה |
| תִּסְבִּי     | תּוֹסְבִּי   | תִּסְתָּוֵבִי     | תִּסְבָּסְבִּי    |
| תִּסְבִּינָה  |              | תִּסְתָּוֵבִינָה  | תִּסְבָּסְבִּינָה |
| נָסָב         | נּוֹסָב      | נָסְתָּוֵב        | נָסְבָּסָּב       |
| הִסָּב        |              | הִסְתָּוֵב        | סָבַסָּב          |
| הִסְבִּי      | wanting      | הִסְתָּוֵבִי      | סָבַסְבִּי        |
| הִסְבִּי      |              | הִסְתָּוֵבִי      | סָבַסְבִּי        |
| הִסְבִּינָה   |              | הִסְתָּוֵבִינָה   | סָבַסְבִּינָה     |
| מִסָּב        |              | מִסְתָּוֵב        | מִסְבָּסָּב       |
|               | מּוֹסָב      |                   |                   |



# XIII. PARADIGM OF AYIN VAV

|               | KAL.           | NIPHAL.        | PIEL.          | PUAL.          |
|---------------|----------------|----------------|----------------|----------------|
| PRET. 3 m.    | קָם            | נָקָם          | קוּמָם         | קוּמָם         |
| 3 f.          | קָמָה          | נָקוּמָה       | קוּמָמָה       | קוּמָמָה       |
| 2 m.          | קָמַתָּ        | נָקוּמַתָּ     | קוּמָמַתָּ     | קוּמָמַתָּ     |
| 2 f.          | קָמַתְּ        | נָקוּמַתְּ     | קוּמָמַתְּ     | קוּמָמַתְּ     |
| 1 c.          | קָמַתִּי       | נָקוּמַתִּי    | קוּמָמַתִּי    | קוּמָמַתִּי    |
| Plur. 3 c.    | קָמוּ          | נָקוּמוּ       | קוּמָמוּ       | קוּמָמוּ       |
| 2 m.          | קָמַתֶּם       | נָקוּמַתֶּם    | קוּמָמַתֶּם    | קוּמָמַתֶּם    |
| 2 f.          | קָמַתְּן       | נָקוּמַתְּן    | קוּמָמַתְּן    | קוּמָמַתְּן    |
| 1 c.          | קָמַנִי        | נָקוּמַנִי     | קוּמָמַנִי     | קוּמָמַנִי     |
| INFIN. Absol. | קוּם           | הִקּוּם        |                |                |
| Constr.       | קוּם           | הִקּוּם        | קוּמָם         |                |
| FUT. 3 m.     | יָקוּם         | יִקּוּם        | יִקּוּמָם      | יִקּוּמָם      |
| 3 f.          | תִּקּוּם       | תִּקּוּם       | תִּקּוּמָם     | תִּקּוּמָם     |
| 2 m.          | תִּקּוּם       | תִּקּוּם       | תִּקּוּמָם     | תִּקּוּמָם     |
| 2 f.          | תִּקּוּמִי     | תִּקּוּמִי     | תִּקּוּמָמִי   | תִּקּוּמָמִי   |
| 1 c.          | אֶקּוּם        | אֶקּוּם        | אֶקּוּמָם      | אֶקּוּמָם      |
| Plur. 3 m.    | יִקּוּמוּ      | יִקּוּמוּ      | יִקּוּמָמוּ    | יִקּוּמָמוּ    |
| 3 f.          | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה |
| 2 m.          | תִּקּוּמוּ     | תִּקּוּמוּ     | תִּקּוּמָמוּ   | תִּקּוּמָמוּ   |
| 2 f.          | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה | תִּקּוּמֵיכֶּה |
| 1 c.          | נָקוּם         | נָקוּם         | נָקוּמָם       | נָקוּמָם       |
| IMPER. 2 m.   | קוּם           | הִקּוּם        | קוּמָם         |                |
| 2 f.          | קוּמִי         | הִקּוּמִי      | קוּמָמִי       | wanting        |
| Plur. 2 m.    | קוּמוּ         | הִקּוּמוּ      | קוּמָמוּ       |                |
| 2 f.          | קוּמֵיכֶּה     | הִקּוּמֵיכֶּה  | קוּמֵיכֶּה     |                |
| PART. Act.    | קָם            |                | מְקוּמָם       |                |
| Pass.         | קָם            | נָקָם          |                | מְקוּמָם       |

[illegible]

# XIV. PARADIGM OF PE YODH VERBS, § 58.

|                      | KAL.           | NIPHAL.        | HIPHIL.       | HOPHAL.       | KAL.         |
|----------------------|----------------|----------------|---------------|---------------|--------------|
| <b>PRET.</b> 3 m.    | יָשַׁב         | נִשְׁבַּב      | הוֹשִׁיב      | הוֹשִׁב       | יָשַׁב       |
| 3 f.                 | יָשְׁבָה       | נִשְׁבְּהָ     | הוֹשִׁיבָה    | הוֹשִׁבָה     | יָשְׁבָה     |
| 2 m.                 | יָשַׁבְתָּ     | נִשְׁבַּבְתָּ  | הוֹשִׁיבְתָּ  | הוֹשִׁבְתָּ   | יָשַׁבְתָּ   |
| 2 f.                 | יָשַׁבְתְּ     | נִשְׁבַּבְתְּ  | הוֹשִׁיבְתְּ  | הוֹשִׁבְתְּ   | יָשַׁבְתְּ   |
| 1 c.                 | יָשַׁבְתִּי    | נִשְׁבַּבְתִּי | הוֹשִׁיבְתִּי | הוֹשִׁבְתִּי  | יָשַׁבְתִּי  |
| <b>Plur.</b> 3 c.    | יָשְׁבוּ       | נִשְׁבְּבוּ    | הוֹשִׁיבוּ    | הוֹשִׁיבוּ    | יָשְׁבוּ     |
| 2 m.                 | יָשַׁבְתֶּם    | נִשְׁבַּבְתֶּם | הוֹשִׁיבְתֶּם | הוֹשִׁיבְתֶּם | יָשַׁבְתֶּם  |
| 2 f.                 | יָשַׁבְתֶּן    | נִשְׁבַּבְתֶּן | הוֹשִׁיבְתֶּן | הוֹשִׁיבְתֶּן | יָשַׁבְתֶּן  |
| 1 c.                 | יָשַׁבְנוּ     | נִשְׁבַּבְנוּ  | הוֹשִׁיבְנוּ  | הוֹשִׁיבְנוּ  | יָשַׁבְנוּ   |
| <b>INFIN.</b> Absol. | יָשׁוּב        |                | הוֹשִׁיב      |               | יָבוֹשׁ      |
| Constr.              | שָׁבָה         | הוֹשִׁב        | הוֹשִׁיב      | הוֹשִׁב       | יָבוֹשׁ      |
| <b>FUT.</b> 3 m.     | יָשֹׁב         | יִשְׁבַּב      | יִהְיֶיב      | יִהְיֶיב      | יִיבֹשׁ      |
| 3 f.                 | תִּשְׁבַּב     | תִּשְׁבְּבָה   | תִּהְיֶיב     | תִּהְיֶיב     | תִּיבֹשׁ     |
| 2 m.                 | תִּשְׁבַּבְתָּ | תִּשְׁבְּבָה   | תִּהְיֶיב     | תִּהְיֶיב     | תִּיבֹשׁ     |
| 2 f.                 | תִּשְׁבְּבִי   | תִּשְׁבְּבִי   | תִּהְיֶיבִי   | תִּהְיֶיבִי   | תִּיבֹשִׁי   |
| 1 c.                 | אֵשֶׁב         | אִשְׁבַּב      | אִהְיֶיב      | אִהְיֶיב      | אִיבֹשׁ      |
| <b>Plur.</b> 3 m.    | יִשְׁבְּבוּ    | יִשְׁבְּבוּ    | יִהְיֶיבוּ    | יִהְיֶיבוּ    | יִיבֹשׁוּ    |
| 3 f.                 | תִּשְׁבְּבוּ   | תִּשְׁבְּבוּ   | תִּהְיֶיבוּ   | תִּהְיֶיבוּ   | תִּיבֹשְׁנָה |
| 2 m.                 | תִּשְׁבְּבוּ   | תִּשְׁבְּבוּ   | תִּהְיֶיבוּ   | תִּהְיֶיבוּ   | תִּיבֹשׁוּ   |
| 2 f.                 | תִּשְׁבְּבוּ   | תִּשְׁבְּבוּ   | תִּהְיֶיבוּ   | תִּהְיֶיבוּ   | תִּיבֹשְׁנָה |
| 1 c.                 | נִשְׁבַּב      | נִשְׁבַּב      | נִהְיֶיב      | נִהְיֶיב      | נִיבֹשׁ      |
| <b>IMPER.</b> 2 m.   | שֵׁב           | הוֹשִׁב        | הוֹשִׁיב      |               | יָבוֹשׁ      |
| 2 f.                 | שְׁבִי         | הוֹשִׁבִי      | הוֹשִׁיבִי    |               | יָבוֹשִׁי    |
| <b>Plur.</b> 2 m.    | שְׁבוּ         | הוֹשִׁבוּ      | הוֹשִׁיבוּ    | wanting       | יָבוֹשׁוּ    |
| 2 f.                 | שְׁבִינָה      | הוֹשִׁבִינָה   | הוֹשִׁיבִינָה |               | יָבוֹשְׁנָה  |
| <b>PART.</b> Act.    | יָשֹׁב         |                | מִהְיֶיב      |               | יָבוֹשׁ      |
| Pass.                | יָשׁוּב        | נִשְׁבַּב      |               | מִהְיֶיב      | יָבוֹשׁ      |

# XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

|                             | KAL.         | NIPHAL.        | PIEL.        | HIPHL.         | HITHPAEL.         |
|-----------------------------|--------------|----------------|--------------|----------------|-------------------|
| <b>PRET.</b> 3 m.           | מָלַא        | נִמְלַא        | מָלַא        | הִמְלַא        | הִתְמַלַּא        |
| 3 f.                        | מָלְאָה      | נִמְלְאָה      | מָלְאָה      | הִמְלְאָה      | הִתְמַלְּאָה      |
| 2 m.                        | מָלַצְתָּ    | נִמְלַצְתָּ    | מָלַצְתָּ    | הִמְלַצְתָּ    | הִתְמַלְּצְתָּ    |
| 2 f.                        | מָלַצְתְּ    | נִמְלַצְתְּ    | מָלַצְתְּ    | הִמְלַצְתְּ    | הִתְמַלְּצְתְּ    |
| 1 c.                        | מָלַצְתִּי   | נִמְלַצְתִּי   | מָלַצְתִּי   | הִמְלַצְתִּי   | הִתְמַלְּצְתִּי   |
| <b>Plur.</b> 3 c.           | מָלְאוּ      | נִמְלְאוּ      | מָלְאוּ      | הִמְלְאוּ      | הִתְמַלְּאוּ      |
| 2 m.                        | מָלַצְתֶּם   | נִמְלַצְתֶּם   | מָלַצְתֶּם   | הִמְלַצְתֶּם   | הִתְמַלְּצְתֶּם   |
| 2 f.                        | מָלַצְתֶּן   | נִמְלַצְתֶּן   | מָלַצְתֶּן   | הִמְלַצְתֶּן   | הִתְמַלְּצְתֶּן   |
| 1 c.                        | מָלַצְתֵּנִי | נִמְלַצְתֵּנִי | מָלַצְתֵּנִי | הִמְלַצְתֵּנִי | הִתְמַלְּצְתֵּנִי |
| <b>INFIN.</b> <i>Absol.</i> | מֵלֵא        | נִמְלֵא        | מֵלֵא        | הִמְלֵא        |                   |
| <i>Constr.</i>              | מֵלֵא        | הִמְלֵא        | מֵלֵא        | הִמְלֵא        | הִתְמַלֵּא        |
| <b>FUT.</b> 3 m.            | יִמְלֵא      | יִמְלֵא        | יִמְלֵא      | יִמְלֵא        | יִתְמַלֵּא        |
| 3 f.                        | תִּמְלֹא     | תִּמְלֹא       | תִּמְלֹא     | תִּמְלֹא       | תִּתְמַלֵּא       |
| 2 m.                        | תִּמְלֹא     | תִּמְלֹא       | תִּמְלֹא     | תִּמְלֹא       | תִּתְמַלֵּא       |
| 2 f.                        | תִּמְלֹאִי   | תִּמְלֹאִי     | תִּמְלֹאִי   | תִּמְלֹאִי     | תִּתְמַלֵּאִי     |
| 1 c.                        | אֶמְלֵא      | אֶמְלֵא        | אֶמְלֵא      | אֶמְלֵא        | אֶתְמַלֵּא        |
| <b>Plur.</b> 3 m.           | יִמְלְאוּ    | יִמְלְאוּ      | יִמְלְאוּ    | יִמְלְאוּ      | יִתְמַלְּאוּ      |
| 3 f.                        | תִּמְלֹאנָה  | תִּמְלֹאנָה    | תִּמְלֹאנָה  | תִּמְלֹאנָה    | תִּתְמַלְּאוּ     |
| 2 m.                        | תִּמְלֹאוּ   | תִּמְלֹאוּ     | תִּמְלֹאוּ   | תִּמְלֹאוּ     | תִּתְמַלְּאוּ     |
| 2 f.                        | תִּמְלֹאנָה  | תִּמְלֹאנָה    | תִּמְלֹאנָה  | תִּמְלֹאנָה    | תִּתְמַלְּאוּ     |
| 1 c.                        | נִמְלֵא      | נִמְלֵא        | נִמְלֵא      | נִמְלֵא        | נִתְמַלֵּא        |
| <b>IMPER.</b> 2 m.          | מָלֵא        | הִמְלֵא        | מָלֵא        | הִמְלֵא        | הִתְמַלֵּא        |
| 2 f.                        | מָלְאִי      | הִמְלְאִי      | מָלְאִי      | הִמְלְאִי      | הִתְמַלְּאִי      |
| <b>Plur.</b> 2 m.           | מָלְאוּ      | הִמְלְאוּ      | מָלְאוּ      | הִמְלְאוּ      | הִתְמַלְּאוּ      |
| 2 f.                        | מָלְאנָה     | הִמְלְאנָה     | מָלְאנָה     | הִמְלְאנָה     | הִתְמַלְּאנָה     |
| <b>PART.</b> <i>Act.</i>    | מֵלֵא        |                | מִמְלֵא      | מִמְלֵא        | מִתְמַלֵּא        |
| <i>Pass.</i>                | מֵלֵא        | נִמְלֵא        |              |                |                   |

# XVI. PARADIGM OF LAMEDH

|                      | KAL.        | NIPHAL.        | PIEL.          |
|----------------------|-------------|----------------|----------------|
| <b>PRET. 3 m.</b>    | בָּלָה      | נִבְלָה        | בִּבְלָה       |
| 3 f.                 | בִּלְתָּה   | נִבְלְתָה      | בִּבְלְתָה     |
| 2 m.                 | בָּלִיתָ    | נִבְלִיתָ      | בִּבְלִיתָ     |
| 2 f.                 | בָּלִיתְּ   | נִבְלִיתְּ     | בִּבְלִיתְּ    |
| 1 a.                 | בָּלִיתִי   | נִבְלִיתִי     | בִּבְלִיתִי    |
| <b>Plur. 3 a.</b>    | בָּלוּ      | נִבְלוּ        | בִּבְלוּ       |
| 2 m.                 | בָּלִיתֶם   | נִבְלִיתֶם     | בִּבְלִיתֶם    |
| 2 f.                 | בָּלִיתְּם  | נִבְלִיתְּם    | בִּבְלִיתְּם   |
| 1 c.                 | בָּלִינוּ   | נִבְלִינוּ     | בִּבְלִינוּ    |
| <b>INFIN. Absol.</b> | בָּלָה      | נִבְלָה        | בִּבְלָה       |
| <b>Constr.</b>       | בָּלוֹת     | הִבְלוֹת       | בִּבְלוֹת      |
| <b>FUT. 3 m.</b>     | יִבְלָה     | יִנְבְּלָה     | יִבְבְּלָה     |
| 3 f.                 | תִּבְלָה    | תִּנְבְּלָה    | תִּבְבְּלָה    |
| 2 m.                 | תִּבְלָה    | תִּנְבְּלָה    | תִּבְבְּלָה    |
| 2 f.                 | תִּבְלִי    | תִּנְבְּלִי    | תִּבְבְּלִי    |
| 1 a.                 | אִבְלָה     | אִנְבְּלָה     | אִבְבְּלָה     |
| <b>Plur. 3 m.</b>    | יִבְלוּ     | יִנְבְּלוּ     | יִבְבְּלוּ     |
| 3 f.                 | תִּבְלִינָה | תִּנְבְּלִינָה | תִּבְבְּלִינָה |
| 2 m.                 | תִּבְלוּ    | תִּנְבְּלוּ    | תִּבְבְּלוּ    |
| 2 f.                 | תִּבְלִינָה | תִּנְבְּלִינָה | תִּבְבְּלִינָה |
| 1 c.                 | נִבְלָה     | נִנְבְּלָה     | נִבְבְּלָה     |
| <b>IMPER. 2 m.</b>   | בָּלָה      | הִבְלָה        | בִּבְלָה       |
| 2 f.                 | בָּלִי      | הִבְלִי        | בִּבְלִי       |
| <b>Plur. 2 m.</b>    | בָּלוּ      | הִבְלוּ        | בִּבְלוּ       |
| 2 f.                 | בָּלִינָה   | הִבְלִינָה     | בִּבְלִינָה    |
| <b>PART. Act.</b>    | בָּלָה      |                | מִבְלָה        |
| <b>Pass.</b>         | בָּלוּי     | נִבְלָה        |                |

| PUAL.       | HIPHIL.     | HOPHAL.     | HITHPAEL.      |
|-------------|-------------|-------------|----------------|
| בָּלָה      | הִבְלָה     | הִבְלָה     | הִתְבָּלָה     |
| בָּלְתָה    | הִבְלִיתָ   | הִבְלִיתָ   | הִתְבָּלִיתָ   |
| בָּלִית     | הִבְלִיתָ   | הִבְלִיתָ   | הִתְבָּלִיתָ   |
| בָּלִיתָ    | הִבְלִיתָ   | הִבְלִיתָ   | הִתְבָּלִיתָ   |
| בָּלִיתִי   | הִבְלִיתִי  | הִבְלִיתִי  | הִתְבָּלִיתִי  |
| בָּלוּ      | הִבְלוּ     | הִבְלוּ     | הִתְבָּלוּ     |
| בָּלִיתָם   | הִבְלִיתָם  | הִבְלִיתָם  | הִתְבָּלִיתָם  |
| בָּלִיתְךָ  | הִבְלִיתְךָ | הִבְלִיתְךָ | הִתְבָּלִיתְךָ |
| בָּלִינוּ   | הִבְלִינוּ  | הִבְלִינוּ  | הִתְבָּלִינוּ  |
| (בָּלָה)    | הִבְלָה     | הִבְלָה     | (הִתְבָּלָה)   |
| בָּלוּת     | הִבְלוּת    | (הִבְלוּת)  | הִתְבָּלוּת    |
| יִבְלָה     | יִבְלָה     | יִבְלָה     | יִתְבָּלָה     |
| יִבְלִיתָ   | יִבְלִיתָ   | יִבְלִיתָ   | יִתְבָּלִיתָ   |
| יִבְלִיתָ   | יִבְלִיתָ   | יִבְלִיתָ   | יִתְבָּלִיתָ   |
| יִבְלִיתָ   | יִבְלִיתָ   | יִבְלִיתָ   | יִתְבָּלִיתָ   |
| יִבְלִיתִי  | יִבְלִיתִי  | יִבְלִיתִי  | יִתְבָּלִיתִי  |
| יִבְלוּ     | יִבְלוּ     | יִבְלוּ     | יִתְבָּלוּ     |
| יִבְלִיתָם  | יִבְלִיתָם  | יִבְלִיתָם  | יִתְבָּלִיתָם  |
| יִבְלִיתְךָ | יִבְלִיתְךָ | יִבְלִיתְךָ | יִתְבָּלִיתְךָ |
| יִבְלִינוּ  | יִבְלִינוּ  | יִבְלִינוּ  | יִתְבָּלִינוּ  |
| יִבְלָה     | יִבְלָה     | יִבְלָה     | יִתְבָּלָה     |
|             | הִבְלָה     |             | הִתְבָּלָה     |
| wanting     | הִבְלִי     | wanting     | הִתְבָּלִי     |
|             | הִבְלוּ     |             | הִתְבָּלוּ     |
|             | הִבְלִינוּ  |             | הִתְבָּלִינוּ  |
|             | מִבְלָה     |             | מִתְבָּלָה     |
| מִבְלָה     |             | מִבְלָה     |                |

*I. Nouns which suffer a change in the vowels only.*

*i. With Kamets or Tsere in the penult.*

|            |                         |        |            |          |            |        |            |
|------------|-------------------------|--------|------------|----------|------------|--------|------------|
| SING. Abs. | אֲדוֹן master           | Const. | אָדוֹן     | PL. Abs. | אֲדָרִים   | Const. | אָדָרִי    |
|            | זִכְרוֹן memorial       |        | זָכְרוֹן   |          | זִכְרֹנִים |        | זָכְרָנִי  |
|            | מַלְיָץ interpreter     |        | מָלִיץ     |          | מַלְיָצִים |        | מָלִיצִי   |
| Masc.      | גָּדוֹל great           | Fem.   | גְּדוּלָּה | Masc.    | גָּדוֹלִים | Fem.   | גְּדוּלוֹת |
|            | קָטוּל Kal. pass. part. |        | קָטוּלָה   |          | קָטוּלִים  |        | קָטוּלוֹת  |

*ii. With Tsere in the ultimate.*

*a. Monosyllables.*

|            |           |        |     |          |        |        |       |
|------------|-----------|--------|-----|----------|--------|--------|-------|
| SING. Abs. | עֵץ tree. | Const. | עֶץ | PL. Abs. | עֲצִים | Const. | עֲצִי |
|------------|-----------|--------|-----|----------|--------|--------|-------|

*b. Polysyllables having pretonic Kamets in the penult.*

|            |              |        |                  |          |           |        |           |
|------------|--------------|--------|------------------|----------|-----------|--------|-----------|
| SING. Abs. | כָּבֵד heavy | Const. | כָּבֵד or כָּבֹד | PL. Abs. | כְּבָדִים | Const. | כְּבָדִי  |
| Masc.      | יָבֵשׁ dry   | Fem.   | יְבֻשָּׁה        | Masc.    | יְבֻשִׁים | Fem.   | יְבֻשׁוֹת |

*c. Polysyllables having any other vowel than Kamets in the penult.*

|            |                       |        |                          |          |            |        |            |
|------------|-----------------------|--------|--------------------------|----------|------------|--------|------------|
| SING. Abs. | שׁוֹפֵט judge.        | Const. | שׁוֹפֵט                  | PL. Abs. | שֹׁפְטִים  | Const. | שֹׁפְטִי   |
| Masc.      | קָטַל Kal. Act. part. | Fem.   | קָטְלָה or קָטַלְתָּ     | Masc.    | קָטְלִים   | Fem.   | קָטְלוֹת   |
|            | מִקְטָל Piel part.    |        | מִקְטָלָה or מִקְטַלְתָּ |          | מִקְטָלִים |        | מִקְטָלוֹת |

*iii. With Kamets in the ultimate.*

|            |                     |        |                          |          |              |        |             |
|------------|---------------------|--------|--------------------------|----------|--------------|--------|-------------|
| SING. Abs. | דָּג fish           | Const. | דָּג                     | PL. Abs. | דָּגִים      | Const. | דָּגִי      |
|            | מִקְדָּשׁ sanctuary |        | מִקְדָּשׁ                |          | מִקְדָּשִׁים |        | מִקְדָּשִׁי |
|            | דָּבָר word         |        | דָּבָר                   |          | דְּבָרִים    |        | דְּבָרִי    |
|            | עָנָן cloud         |        | עָנָן                    |          | עֲנָנִים     |        | עֲנָנִי     |
|            | לֵבָב heart         |        | לֵבָב                    |          | לִבָּבִים    |        | לִבָּבִי    |
| Masc.      | חָכָם wise          | Fem.   | חֲכָמָה                  | Masc.    | חֲכָמִים     | Fem.   | חֲכָמוֹת    |
|            | נִקְטָל Niph. part. |        | נִקְטָלָה or נִקְטַלְתָּ |          | נִקְטָלִים   |        | נִקְטָלוֹת  |

iv. With final ה.

|            |                    |        |         |     |       |          |        |         |
|------------|--------------------|--------|---------|-----|-------|----------|--------|---------|
| SING. Abs. | מֵרָאָה appearance | Const. | מֵרָאָה | PL. | Abs.  | מֵרָאִים | Const. | מֵרָאֵי |
|            | קֶנֶה reed         |        | קֶנֶה   |     |       | קֶנִים   |        | קֶנִי   |
| Masc.      | יָפֵה fair         | Fem.   | יָפֵה   |     | Masc. | יָפִים   | Fem.   | יָפוֹת  |

v. Segholates.

|            |                |        |        |       |      |           |        |          |
|------------|----------------|--------|--------|-------|------|-----------|--------|----------|
| SING. Abs. | מֶלֶךְ king    | Const. | מֶלֶךְ | PL.   | Abs. | מֶלְכִים  | Const. | מֶלְכֵי  |
|            | סֹתֵר covert   |        | סֹתֵר  |       |      | סֹתֵרִים  |        | סֹתֵרֵי  |
|            | עֶצֶם strength |        | עֶצֶם  |       |      | עֶצְמוֹם  |        | עֶצְמוֹי |
|            | בָּעַל lord    |        | בָּעַל |       |      | בָּעַלִים |        | בָּעַלֵי |
|            | מֹוֹת death    |        | מֹוֹת  |       |      | מֹוֹתִים  |        | מֹוֹתֵי  |
|            | עֵין eye       |        | עֵין   | DUAL. |      | עֵינִים   |        | עֵינֵי   |
|            | רֶגֶל foot     |        | רֶגֶל  |       |      | רֶגְלִים  |        | רֶגְלֵי  |
|            | אָזֶן ear      |        | אָזֶן  |       |      | אָזְנוֹם  |        | אָזְנוֹי |

II. Nouns which double their final consonant.

|            |                |        |          |           |      |                         |        |          |
|------------|----------------|--------|----------|-----------|------|-------------------------|--------|----------|
| SING. Abs. | בָּמֶלְ camel  | Const. | בָּמֶלְ  | PL.       | Abs. | בָּמֶלִים               | Const. | בָּמֶלֵי |
|            | בֵּן garden    |        | בֵּן     |           |      | בָּנִים                 |        | בָּנֵי   |
|            | חֵק statute    |        | חֵק      |           |      | חֻקִים                  |        | חֻקֵי    |
|            | שֵׁן tooth     |        | שֵׁן     | DUAL.     |      | שֵׁנוֹם                 |        | שֵׁנֵי   |
| Masc.      | קָטָן small    | Fem.   | קָטְנָה  | PL. Masc. |      | קָטְנִים                | Fem.   | קָטְנוֹת |
|            | עָמֵק deep     |        | עָמְקָה  |           |      | עָמְקִים                |        | עָמְקוֹת |
| Abs.       | עִבְרִי Hebrew | Const. | עִבְרִי  | PL. Abs.  |      | עִבְרִיִּים or עִבְרִים | Const. | עִבְרֵי  |
| Masc.      | טָרִי fresh    | Fem.   | טָרִיָּה | Masc.     |      | טָרִיִּים               |        | טָרִיֹּת |

III. Other nouns suffer no change.

|            |                      |        |                          |       |      |                |        |               |
|------------|----------------------|--------|--------------------------|-------|------|----------------|--------|---------------|
| SING. Abs. | מִלְבָּרֵשׁ garment  | Const. | מִלְבָּרֵשׁ              | PL.   | Abs. | מִלְבָּרֵשִׁים | Const. | מִלְבָּרֵשֵׁי |
| Masc.      | טוֹב good            | Fem.   | טוֹבָה                   | Masc. |      | טוֹבִים        | Fem.   | טוֹבוֹת       |
|            | מִקְטִיל Hiph. part. |        | מִקְטִילָה or מִקְטִלָּה |       |      | מִקְטִילִים    |        | מִקְטִילוֹת   |



# XVII. DECLENSION OF NOUNS, §§ 44-47

## *Nouns with the feminine ending ה.*

### i. With Kamets or Tsere in the penult.

| SING. Abs. | דָּגָה   | fish      | Const. | דָּגָה  | PL. Abs. | דָּגוֹת     | Const. | דָּגוֹת   |
|------------|----------|-----------|--------|---------|----------|-------------|--------|-----------|
|            | נִקְמָה  | vengeance |        | נִקְמָה |          | נִקְמוֹת    |        | נִקְמוֹת  |
|            | עֲצוּזָה | counsel   |        | עֲצָה   |          | עֲצוֹת      |        | עֲצוֹת    |
|            | שִׁפָּה  | lip       |        | שִׁפָּה | DUAL     | שִׁפְתָּיִם |        | שִׁפְתָּי |

### ii. From Segholates.

| SING. Abs. | מַלְכָּה | queen    | Const. | מַלְכָּה | PL. Abs. | מַלְכוֹת | Const. | מַלְכוֹת |
|------------|----------|----------|--------|----------|----------|----------|--------|----------|
|            | סֹתְרָה  | covert   |        | סֹתְרָה  |          | סֹתְרוֹת |        | סֹתְרוֹת |
|            | עֲצֻמָּה | strength |        | עֲצָמָה  |          | עֲצָמוֹת |        | עֲצָמוֹת |

### iii. All others.

| SING. Abs. | בִּנְיָה | garden    | Const. | בִּנְיָה | PL. Abs. | בִּנְיֹת  | Const. | בִּנְיֹת  |
|------------|----------|-----------|--------|----------|----------|-----------|--------|-----------|
|            | יִשְׁעָה | salvation |        | יִשְׁעָה |          | יִשְׁעוֹת |        | יִשְׁעוֹת |

## *Nouns with the feminine ending ת.*

| SING. Abs. | מִשְׁמֶרֶת  | observance   | Const. | מִשְׁמֶרֶת  | PL. Abs. | מִשְׁמֵרוֹת  | Const. | מִשְׁמֵרוֹת  |
|------------|-------------|--------------|--------|-------------|----------|--------------|--------|--------------|
|            | יוֹנְקָה    | sucker       |        | יוֹנְקָה    |          | יוֹנְקוֹת    |        | יוֹנְקוֹת    |
|            | גִּלְגָּלֶת | skull        |        | גִּלְגָּלֶת |          | גִּלְגָּלוֹת |        | גִּלְגָּלוֹת |
|            | עֲבֻרִית    | Hebrew-woman |        | עֲבֻרִית    |          | עֲבֻרִיּוֹת  |        | עֲבֻרִיּוֹת  |
|            | מַלְכוּת    | kingdom      |        | מַלְכוּת    |          | מַלְכוּת     |        | מַלְכוּת     |

# XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

## SINGULAR.

|                       | heart | לֵבָב     | king | מֶלֶךְ     | queen | מַלְכָּה      | hand | יָד      |
|-----------------------|-------|-----------|------|------------|-------|---------------|------|----------|
| <i>Const.</i>         |       | לֵבָב     |      | מֶלֶךְ     |       | מַלְכָּה      |      | יָד      |
| <i>Sing. 1 c. my</i>  | "     | לִבִּי    | "    | מַלְכִּי   | "     | מַלְכָּתִי    | "    | יָדִי    |
| 2 m. thy              | "     | לִבְךָ    | "    | מַלְכְּךָ  | "     | מַלְכָּתְךָ   | "    | יָדְךָ   |
| 2 f. thy              | "     | לִבְךָ    | "    | מַלְכֶּךָ  | "     | מַלְכָּתְךָ   | "    | יָדְךָ   |
| 3 m. his              | "     | לִבּוֹ    | "    | מַלְכוֹ    | "     | מַלְכָּתוֹ    | "    | יָדוֹ    |
| 3 f. her              | "     | לִבָּהּ   | "    | מַלְכָּהּ  | "     | מַלְכָּתָהּ   | "    | יָדָהּ   |
| <i>Plur. 1 c. our</i> | "     | לִבֵּינוּ | "    | מַלְכֵּנוּ | "     | מַלְכָּתֵנוּ  | "    | יָדֵנוּ  |
| 2 m. your             | "     | לִבְכֶּם  | "    | מַלְכֵיכֶם | "     | מַלְכָּתֵיכֶם | "    | יָדֵיכֶם |
| 2 f. your             | "     | לִבְכֶּן  | "    | מַלְכֶּכֶן | "     | מַלְכָּתֶכֶן  | "    | יָדֵיכֶן |
| 3 m. their            | "     | לִבָּם    | "    | מַלְכָּם   | "     | מַלְכָּתָם    | "    | יָדָם    |
| 3 f. their            | "     | לִבָּן    | "    | מַלְכָּן   | "     | מַלְכָּתָן    | "    | יָדָן    |

## PLURAL.

## DUAL.

|                       | hearts | לִבִּים   | kings | מַלְכִּים  | queens | מַלְכוֹת      | hands | יָדִים   |
|-----------------------|--------|-----------|-------|------------|--------|---------------|-------|----------|
| <i>Const.</i>         |        | לִבִּי    |       | מַלְכִּי   |        | מַלְכוֹת      |       | יָדִי    |
| <i>Sing. 1 c. my</i>  | "      | לִבִּי    | "     | מַלְכִּי   | "      | מַלְכוֹתִי    | "     | יָדִי    |
| 2 m. thy              | "      | לִבֵּיךָ  | "     | מַלְכֵיךָ  | "      | מַלְכוֹתֵיךָ  | "     | יָדֵיךָ  |
| 2 f. thy              | "      | לִבֵּיךָ  | "     | מַלְכֵיךָ  | "      | מַלְכוֹתֵיךָ  | "     | יָדֵיךָ  |
| 3 m. his              | "      | לִבָּיו   | "     | מַלְכָּיו  | "      | מַלְכוֹתָיו   | "     | יָדָיו   |
| 3 f. her              | "      | לִבֵּיהּ  | "     | מַלְכֵיהּ  | "      | מַלְכוֹתֵיהּ  | "     | יָדָיהּ  |
| <i>Plur. 1 c. our</i> | "      | לִבֵּינוּ | "     | מַלְכֵינוּ | "      | מַלְכוֹתֵינוּ | "     | יָדֵינוּ |
| 2 m. your             | "      | לִבֵּיכֶם | "     | מַלְכֵיכֶם | "      | מַלְכוֹתֵיכֶם | "     | יָדֵיכֶם |
| 2 f. your             | "      | לִבֵּיכֶן | "     | מַלְכֵיכֶן | "      | מַלְכוֹתֵיכֶן | "     | יָדֵיכֶן |
| 3 m. their            | "      | לִבֵּיהֶם | "     | מַלְכֵיהֶם | "      | מַלְכוֹתֵיהֶם | "     | יָדָיהֶם |
| 3 f. their            | "      | לִבֵּיהֶן | "     | מַלְכֵיהֶן | "      | מַלְכוֹתֵיהֶן | "     | יָדָיהֶן |

CARDINALS.

| MASCULINE.   |               | FEMININE.      |            |
|--------------|---------------|----------------|------------|
|              | <i>Absol.</i> | <i>Constr.</i> |            |
| One          | אֶחָד         | אֶחָד          | אֶחָד      |
| Two          | שְׁנַיִם      | שְׁנַיִם       | שְׁנַיִם   |
| Three        | שְׁלֹשָׁה     | שְׁלֹשָׁה      | שְׁלֹשָׁה  |
| Four         | אַרְבָּעָה    | אַרְבָּעָה     | אַרְבָּעָה |
| Five         | חֲמִשָּׁה     | חֲמִשָּׁה      | חֲמִשָּׁה  |
| Six          | שֵׁשׁ         | שֵׁשׁ          | שֵׁשׁ      |
| Seven        | שִׁבְעָה      | שִׁבְעָה       | שִׁבְעָה   |
| Eight        | שְׁמֹנֶה      | שְׁמֹנֶה       | שְׁמֹנֶה   |
| Nine         | תְּשֻׁעָה     | תְּשֻׁעָה      | תְּשֻׁעָה  |
| Ten          | עֶשְׂרֵה      | עֶשְׂרֵה       | עֶשְׂרֵה   |
| Eleven       | { עֶשְׂרִים   | אֶחָד          | עֶשְׂרִים  |
|              | { עֶשְׂרִים   | עֶשְׂרִים      | עֶשְׂרִים  |
| Twelve       | { עֶשְׂרִים   | שְׁנַיִם       | עֶשְׂרִים  |
|              | { עֶשְׂרִים   | שְׁנַיִם       | עֶשְׂרִים  |
| Thirteen     | עֶשְׂרִים     | שְׁלֹשָׁה      | עֶשְׂרִים  |
| Fourteen     | עֶשְׂרִים     | אַרְבָּעָה     | עֶשְׂרִים  |
| Fifteen      | עֶשְׂרִים     | חֲמִשָּׁה      | עֶשְׂרִים  |
| Sixteen      | עֶשְׂרִים     | שֵׁשׁ          | עֶשְׂרִים  |
| Seventeen    | עֶשְׂרִים     | שִׁבְעָה       | עֶשְׂרִים  |
| Eighteen     | עֶשְׂרִים     | שְׁמֹנֶה       | עֶשְׂרִים  |
| Nineteen     | עֶשְׂרִים     | תְּשֻׁעָה      | עֶשְׂרִים  |
| Twenty       | עֶשְׂרִים     | Sixty          | שֵׁשׁ      |
| Thirty       | שְׁלֹשִׁים    | Seventy        | שִׁבְעִים  |
| Forty        | אַרְבָּעִים   | Eighty         | שְׁמֹנִים  |
| Fifty        | חֲמִשִּׁים    | Ninety         | תְּשֻׁעִים |
| One hundred  | מֵאָה         |                |            |
| Two hundred  | מֵאוֹת        |                |            |
| One thousand | אֶלֶף         |                |            |
| Ten thousand | רִבּוּאָה     |                |            |

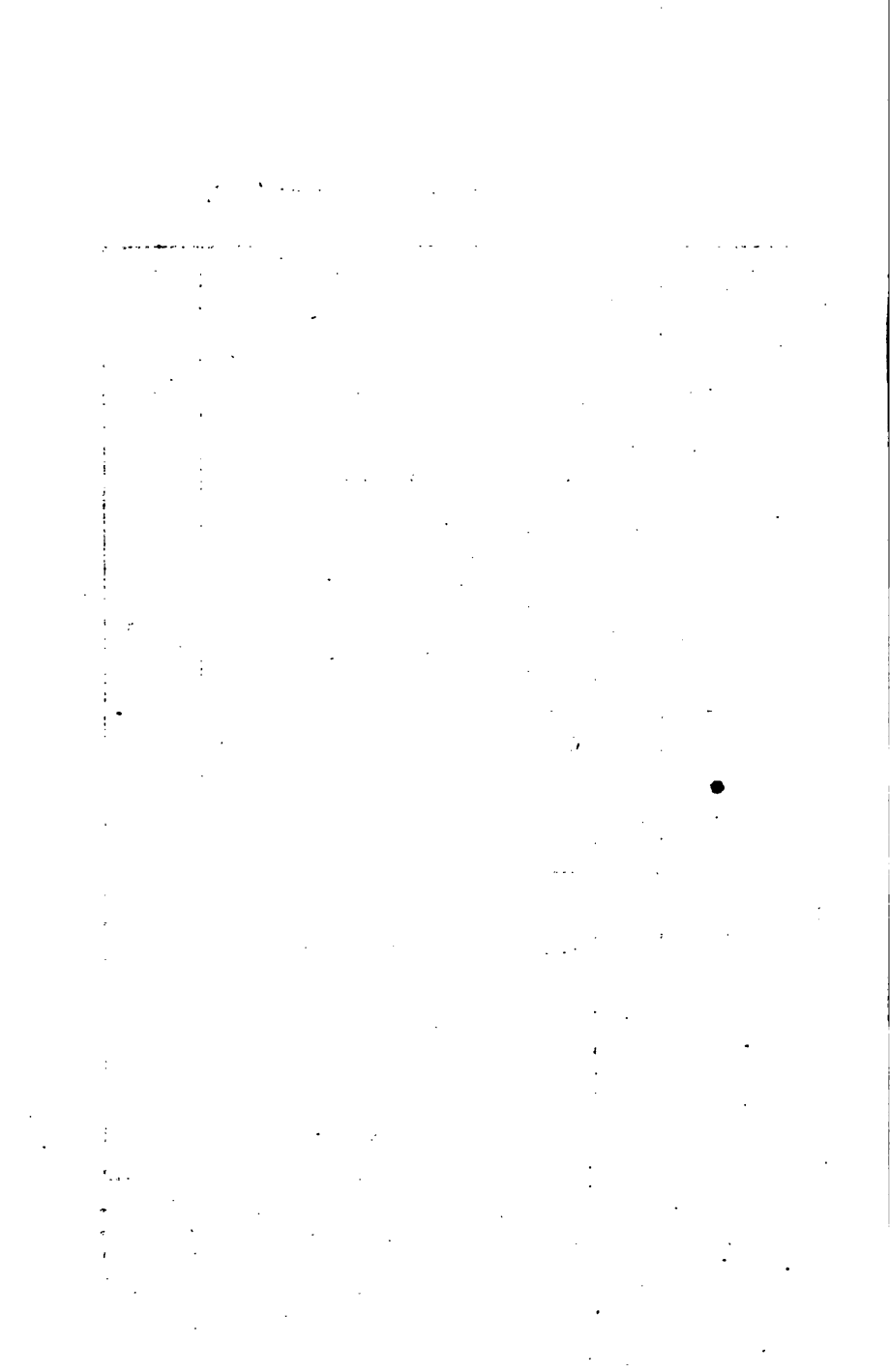
ORDINALS.

|        |            |         |           |        |            |
|--------|------------|---------|-----------|--------|------------|
| First  | רִאשׁוֹן   | Fifth   | חֲמִישִׁי | Eighth | שְׁמִינִי  |
| Second | שֵׁנִי     | Sixth   | שִׁשִּׁי  | Ninth  | תְּשִׁיעִי |
| Third  | שְׁלִישִׁי | Seventh | שְׁבִיעִי | Tenth  | עֲשָׂרִי   |
| Fourth | רְבִיעִי   |         |           |        |            |

## XX. CONSECUTION OF ACCENTS, § 20.

|                        | DISJUNCTIVES.<br>CLASS I. | CONJUNCTIVES. | DISJUNCTIVES.<br>CLASS II. | CONJUNCTIVES. | DISJUNCTIVES.<br>CLASS III. | CONJUNCTIVES. | DISJUNCTIVES.<br>CLASS IV. | CONJUNCTIVES. |
|------------------------|---------------------------|---------------|----------------------------|---------------|-----------------------------|---------------|----------------------------|---------------|
| PRIMARY<br>SECTIONS.   | ˙                         | ,             | }                          | ˙(˙)          | ˙                           | ˙(˙)˙         | }                          | ˙(˙)˙˙        |
|                        | ˘                         | ˘             |                            |               |                             | ˙(˙)˙         |                            |               |
|                        |                           |               |                            | ˙˙(˙)         | ˙                           | ˙(˙)˙         |                            |               |
| SECONDARY<br>SECTIONS. |                           |               | ˙                          | ˙˙            | ˙(˙)                        | ˙(˙)˙         | }                          | ˙(˙)˙˙        |
|                        |                           |               | ˙                          |               |                             |               |                            |               |
|                        |                           |               |                            |               |                             |               |                            |               |
|                        |                           |               |                            |               | ˙                           | ˙˙(˙)˙˙       | }                          | ˙˙˙˙          |
|                        |                           |               |                            |               |                             |               |                            |               |
| UNUSUAL<br>SECTIONS.   |                           |               |                            |               | ˙                           |               | ˙˙                         | ˙˙˙˙˙˙        |
|                        |                           |               |                            |               | ˙                           |               | ˙˙                         | ˙˙˙˙˙˙        |

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhîr is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.



# LESSONS IN READING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתּוֹת וּבְשֻׁדָּה : מִיָּם עַד יוֹם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֶשֶׁךְ וְלֹא אֹר : לָחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעָרֵב עַד בֹּקֶר : לָחֶם וּבֶשֶׂר בֹּקֶר וְלָחֶם וּבֶשֶׂר בָּעָרֵב : מִבֹּקֶר  
לָעָרֵב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יְהוָה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אֱלֹהִים הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָה *between me and thee*.

אֲנִי יְהוָה : אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי : הִי אֲנֹכִי לְעַלְמִם :  
 הָאֱלֹהִים אֲנִי : אֵין כְּמוֹהָ אֱלֹהִים בְּשָׁמַיִם וּבָאָרֶץ : הָאֱלֹהִים  
 בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ : הֲלֹא אַתָּה הוּא אֱלֹהִים בְּשָׁמַיִם : הַעוֹד  
 לָכֶם אֵחָ : וְעַתָּה לִי חֵם : לִי הַכֶּסֶף וְלִי הַחֶבֶד : הַתַּחַת אֱלֹהִים  
 אֲנֹכִי : בִּינִי וּבִתִּי יִשְׂרָאֵל אוֹת הוּא לְעַלְמִם :

### 3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. הַיּוֹם הַזֶּה *this day*, הַיּוֹם הַהוּא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article הַיּוֹם הַזֶּה *this is the day*, § 71. 1.

הוּא וְכָל־אֲשֶׁר־לוֹ : כָּל־אֲשֶׁר בְּיָמֶיךָ : הַמָּקוֹם הַהוּא : עַד הַיּוֹם הַזֶּה :  
 לְאָרֶץ הַהִוא וּלְבֵית הַזֶּה : זֹאת הָאָרֶץ אֲשֶׁר לָכֶם : זֹאת אוֹת בִּינִי  
 וּבִתִּי כָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ : אֵין כְּמוֹנִי בְּכָל־הָאָרֶץ : מִי יְהוָה : מִי  
 לִי בְּשָׁמַיִם : מִי אַתָּה : מִי אֵלֹהִים : מִי כְמוֹהָ : מִה הַמָּה אֵלֹהִים : לְמִי  
 אַתָּה וְאִי מִהָ אַתָּה : הַמָּקוֹם אֲשֶׁר אַתָּה בּוֹ קָרָשׁ הוּא : מִה הָאָרֶץ  
 אֲשֶׁר הוּא בָּהּ : אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בְּמִים  
 מִתַּחַת לְאָרֶץ : לֹה אֲנִי וְכָל־אֲשֶׁר־לִי :

### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements ; thus קָטַלְתָּ *ye (m.) killed* is composed of קָטַל the ground form of the Kal pret. and תָּ shortened from the 2 m. pl. pron. אַתָּה.

Analyze and translate :—

קָטַלְתָּם , קָטַלְתָּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתְּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתִּי , קָטַלְתְּ , קָטַלְתִּי .

[illegible]

<sup>1</sup> מְשַׁל is also followed by א, where our idiom requires *to rule over*.

לֹא נִבְדָּלְנִי : נִכְבְּשָׁה הָאָרֶץ לְפָנֵינוּ : מִבְּיַמֵּינוּ אֶתְכֶם וּנְקַדְשְׁתִּי בָכֶם  
וַיִּדְעֻם כִּי־אֱלֹהֵי יִשְׂרָאֵל : קִיָּם כָּל־יְמֵיהֶם : אֶת־אֱלֹהֵי אֲבוֹתָם קִדְּשׁוּ לְשִׁמְרָתוֹ אֶת־





REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus למשל, במשל not למשול, במשול.

יחזה גללה מאד חוד וחדר לבשת: אדהתלת סגור: <sup>1</sup>הדבקה  
בה: פהם דבק: דבקו דה: לא שמרנו אדהפגנה: נתן לו לסת  
וכלים לשמר: לא ממשלה בם: שברה הארץ שבת ליהנה: שכנה  
בשנה: סגרה התלת ורצקה על כל-הכלים האלה: שמרתם אד  
היום הזה: שמר אד-כל-הפגנה: זקק לבשתי: שמרתם אדהשבת  
בי קדש היא לכם:

<sup>1</sup> דבק is followed by א, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Dagheah-forte conjunctive in א, § 13. 4.

משל is also followed by א, where our idiom requires *to rule over*.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נקטלה, נקטלו, נקטלנו, נקטלת, נקטלתו, נקטלה, נקטלתי,  
הקטל, נקטל, נקטלתם.

קטלתי, קטלתי, קטלת, קטלת, קטלנו, קטל, קטלתם, קטלה,  
קטלו, קטלתו, קטל (2), קטלנו, קטלה, קטלת, קטלו, קטלתו,  
קטלת, קטלתם.

REMARK 6. The sign of the definite object את becomes אה before grave suffixes and איה before light suffixes, § 66. 3, thus איהי, איהם; with the 3 m. s. suffix it is איה, with 3 f. s. איהה, § 29. 4.

לא נבדלי: נכבשה הארץ להרבים: קבצתי אהכם ונקדשתי בכם  
וידעתם בראני יחנה: סגר כל-בית: אדהלעזר קדשי לשמר אד

מִשׁוֹב עֲדָרָע: הַשְׁמָדִי לָכֶם שָׁדַחְשָׁנָה אֲדִחְבִּירִית אֲשֶׁר בָּרַח יְהוָה  
עִמָּכֶם: אֲמַרְתִּי בָּדַד אֶבְדֹּת אֶתְּךָ וְחַנָּה מִנֵּעַ אֶתְּךָ יְהוָה מִבְּבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.  
§ 38.

Analyze and translate:—

הַחֲקִשְׁלִי, נִקְטִיל, אֶקְטִיל, תִּקְטִילי, תִּקְטִיל (2), יִחְקֹשֶׁל, תִּחְקֹשְׁלָה (2),  
יִקְטֹלוּ, הִקְטִילְנָה, הִקְטִילִי, תִּחְקֹשְׁלִי, תִּחְקֹשֶׁל, מִקְטִיל, מִקְטִיל  
מִחְקֹשֶׁל.

אֲנִי מִמְטִיר לָכֶם לֶחֶם מִדְּחֻשָּׁמִים: הַכְּהִנִּים אֲלֹבִישׁ לִשְׁעַ: וְגַם  
הַכְּהִנִּים יִתְקַדְּשׁוּ: עֵתָה הִתְקַדְּשׁוּ תִקְדְּשׁוּ אֲדִחְבִּירִית הַחָה: וְעֵתָה  
הַשְׁפִּילִי: לֹא־תִכְרִית חֹסֶד מִעַם הַבִּית הַזֶּה עַד עוֹלָם: כֹּה אָמַר  
יְהוָה אֲנֹכִי מִשְׁבִּית מִדְּהַמְקוֹם הַזֶּה שְׁשׁוֹן וְשִׁמְחָה: יִמְלִיכוּ אֹתוֹ עַל־  
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לַיהוָה: הַמִּשְׁחִית אֶתְּךָ אֶת כָּל־  
הַשְׁאָרִית: מִשְׁחָתִים אֲנֹחֲנִי אֲדִחְמָקוֹם הַזֶּה כִּי־גִלְתָּ הַצָּעֲקָה לִפְנֵי  
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטִילִי (5), קָטַלְנָה (2), נִקְטִילָהּ, תִּקְטִילִי (2),  
הִקְטִילָהּ (4), יִקְטִיל, תִּקְטִילְנָה, תִּקְטִילְנָה (2), קָטַל (2),  
הִקְטִילָהּ, אֶקְטִיל, תִּקְטִילָהּ (2), תִּקְטִיל (8), יִחְקֹשֶׁל, תִּחְקֹשְׁלָה (4),  
יִקְטִילוּ, תִּקְטִילוּ, תִּקְטִילוּ (12), קָטַלְנוּ (3), תִּקְטִיל (10),  
מִקְטִיל (3), תִּקְטִילוּ (2), תִּקְטִילָהּ, נִקְטִיל, תִּקְטִיל (2),  
תִּקְטִילוּ, תִּקְטִילוּ (2), נִקְטִילָהּ, נִקְטִילָהּ (2), אֶקְטִיל (5),  
תִּקְטִיל, תִּקְטִילִי, נִקְטִילָהּ (2), תִּקְטִילוּ (5), תִּקְטִיל, תִּקְטִילוּ,  
תִּקְטִילָהּ, תִּקְטִילוּ (2), נִקְטִילוּ, קָטַלְתִּי (3), יִקְטִיל (5), נִקְטִיל (7),  
תִּקְטִילָהּ (2), תִּקְטִילוּ (2), תִּקְטִילוּ (2), נִקְטִילוּ (2), נִקְטִילוּ, קָטַלְתִּי (2),  
נִקְטִילָהּ (6), יִקְטִילוּ (5), תִּקְטִילוּ, תִּקְטִילוּ (2).

יחטלו, קטל (11), קטלח (3), נקטלו, ויחטלו (2), קטלו (3),  
 ויחטלו, ויחטלו, ויחטלו (2), ויחטלו, ויחטלו.

# 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסִיר *thou shalt not deliver*, אל תסִיר *deliver not*.

יָגֵעַ חֵיד וְחֵיד הָיָה אֶל־חֵרֶב: וַיְחַזֵּק בָּהֶן בָּרָד וַיִּמָּטֵר יְהוָה  
 בָּרָד עַל־הָאָרֶץ: וּמִרְדֵּי יָדַע אֶת־הַלֵּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים  
 אֲשֶׁר לוֹ וַיִּלְבֹּשׁ שָׂק וְאָמַר נִיזְעַק זַעֲקָה וְהַשְׁלַח הַמַּלְאָכָה בְּגָדִים  
 לְהַלְבִּישׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וַכִּרִּית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁה  
 אֹתָם וַיֵּשְׁבֶה בָּאָרֶץ: אֶת־אֶחָד מִקְרִיב אֶל־הַמִּשְׁכָּן וַיַּחֲזֵק אֹתוֹ בְּמִים  
 וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֶחָד מִן־הַכֹּהֲנִים וַלְקַחְתָּ אֶת־הַשֶּׁמֶן  
 וַיִּצְקֶה עַל הָרֹאשׁ וּמִשְ�חָה אֹתוֹ: אֶל־תִּשְׁכַּח עֲמָה רַע: קָרֵב עַד־הַנֶּחֱסֵה  
 וְאֶת־בָּרָה: שְׁמִרְדֵּי אֶת־לֵעֹלָם:

# 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and ך for הוּא, suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to  $\text{הָרָחֵק}$ ;  $\text{הָרָחֵק}$  *she killed her* is for  $\text{הָרָחֵק}$ , which is composed of  $\text{הָרָחֵק}$  3 fem. sing. pret., whose termination becomes  $\text{הָ}$  before suffixes, and  $\text{הָ}$  suffix of 3 fem. sing., and is equivalent to  $\text{הָרָחֵק}$ .

**Analyze and translate:—**

קטליו , קטלני , קטלם , קטלכו , קטלה , קטלני , קטלחי , קטלך , קטלך , קטלך .

**קטל־תח , קטל־חס , קטל־הד , קטל־נר , קטל־מו , קטל־זכום , קטל־זכור , קטל־זכור , קטל־זכור .**

### ***b.* The rest of the Kal Preterite.**

**Analyze and translate:—**

**קַטְלָרִיז , קַטְלָרִיזָה , קַטְלוּן , קַטְלוּנָה , קַטְלוּנֵי , קַטְלוּנִים , קַטְלוּנִי , קַטְלוּנִיכִים , קַטְלוּנִיכוּת , קַטְלוּנִיזְם , קַטְלוּנִיזְמוּת .**

[illegible]

יִדְעָתִנִּי, יִדְעָתוֹ, יִדְעָנוּ, יִדְעָתִי, יִדְעִים, יִדְעָהוּ, יִדְעָתִים,  
יִדְעָתָם, יִדְעָתֶיהָ, יִדְעָתֶיהָ, יִדְעָתֶיהָ, יִדְעָתֶיהָ, יִדְעָתֶיהָ,  
שְׁמִרָתִי, יִרְשָׁנִי, יִרְשָׁנִי, יִרְשָׁנִי, יִרְשָׁנִי, יִרְשָׁנִי.

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

### c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *הִקְטִילֹהוּ* means either *he caused him to kill* or *he caused to kill him*; *הִלְבַּשְׁתָּם כְּתוֹנִים* *thou hast caused them to put on tunics*, but *אֶת־אֱלֶעָזָר הִלְבַּשְׁתָּם* *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתיה , הקטילך , הקטלתיו (2) , הקטילתו ,  
הקטיליהו , הקטלניה , הקטילתה , הקטלניה (2) , הקטלתו ,  
קטלנו , קטלתיו , קטלנים , קטלתכם , קטלתם , קטלתיו , קטלתו ,  
קטלים , קטלתי (2) .

גדלתו , גדלתי , גדלתי , גדלתי , גדלתי , גדלתי , גדלתי ,  
שבלתי , שבלתי , קדשתי , קדשתי , קדשתי , קדשתי , קדשתי ,  
הכרתי , הכרתי (2) , השבתי , השבתי .

אין לה אב ואם ולקחה מרדכי<sup>1</sup> לו לבת: ויספר להם חמן את  
כל־אשר גדלו המלך: הנה אנכי עמך ושמתיה ככל אשר דברתי  
לך: שנתתי רעב וחייה ושכלך: הבגדים ילבוש ורחץ במים ולבושם  
ולקח מן הדם ונתן על־המזבח וקדשו: הלבישני הבגדים: הלבישתי  
הבגד: המלחמה הדביקה: אתה הבדלתם לה<sup>2</sup> באשר דברת אדני  
יהוה<sup>4</sup>:

<sup>1</sup> To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *hown*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. ישלחני not ישלחני from ישלח, and ישלחני from ישלח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.



וַאֲכַבְדֶּהוּ: וַיִּשְׁכַּם בַּבֶּקֶר וַיִּשְׁלַח: אָמַר אֶל־תַּשְׁחִיתֵהוּ כִּי בָרָכָה בּוֹ:  
 רַחֲמִים יִהְיֶה לֹא יִשְׁחִיתָהּ וְלֹא יִשְׁכַּח אֶת־חַבְרִית אֲשֶׁר נִשְׁבַּע לָכֶם:  
 מִדֹּאֲנוֹשׁ כִּי תִזְכְּלֶנּוּ וְכָבוֹד וְהָדָר תַּעֲשֶׂהוּ וְתִשְׁלַחֵהוּ בְּכִלֵּה־אָרֶץ:  
 לָקַח אֹתוֹ וַיִּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: נֶאֱרַחֲצֶה בַּמָּיִם וְאֶל־בִּישָׁן: וַלְבָשָׁה  
 בְּגָדִים:

### o. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb *קָטַלִּי my killing* and נִי its object *קָטַלְנִי to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

### Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,  
 קָטַלְנִי (2), קָטַלְנוּ, קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְכֶם, קָטַלְנִי.  
<sup>1</sup> קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְהוּ, קָטַלְי,  
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, הִקְטִילְנִי (2), הִקְטִילְכֶם, הִקְטִילְהוּ,  
 הִקְטִילְי, הִקְטִילְי, הִקְטִילְהוּ.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהוּ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),  
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנוּ (2), שְׁלַחְהוּ, שְׁלַחְם, שְׁלַחוּ, שְׁמַרְנִי (2),  
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהוּ, שְׁמַרְהוּ, שְׁמַרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*



וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

יִשְׁמַע הָעָם בְּדַבְרֵי עֲמֹד: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרָם לִי: עָתָה  
 כִּבְדֹּתֵי נָא לְנֶדֶר יִשְׂרָאֵל: אֵתָּה דְבַרְתָּ אֶל־הַמִּקְדָּשׁ הַזֶּה לְחֻכְרֵיתִי:  
 מִשְׁחֹה אֲתָם: מִשְׁחֹהוּ כִּירוֹה הוּא: קִבְּצֵנִי מִדֵּה־גוֹיִם: בְּקִבְּצִי אֵת  
 יִשְׂרָאֵל מִדֵּה־גוֹיִם<sup>2</sup> וְנִקְדָּשְׁתִּי בָם וְנִדְעִי הַגּוֹיִם כִּי־אֲנִי יְהוָה<sup>1</sup> וְנִתְקַדַּשְׁתִּי  
 בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהֱרֹן לְחֻקֵּי־שָׁוִי לְחֻקֵּי־לִפְנֵי  
 יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were  
 אֲנִי § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6,  
 but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֶּה הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה or הַגְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, *אֲחוּתְךָ הַקְּטָנָה מִמֶּנּוּ thy sister young from thee, i. e. younger than thou; אֲנִי־לְךָ מִמֶּנּוּ I will be greater than thou.*

שְׁמֵימִם תְּקַדְּשִׁים<sup>1</sup> וְאֶרֶץ תְּקַדֵּשׁ: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה  
 בְּאֵר בְּשָׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלֵמָה תְּקַדֵּשׁ: הַתְּאֵנִים הַשְּׁבוֹת

סבות מִזֶּדֶד וְהִרְעוֹת רַעוֹת מִזֶּדֶד: אֵלֶּה הַמַּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶדֹם  
לִפְנֵי מֶלֶךְ-מֶלֶךְ לְיִשְׂרָאֵל: אֵת כָּל-הַמַּלְכִּים הָאֵלֶּה לְכַד: <sup>2</sup> עַל-מָה דָּבַר  
יְהוָה <sup>3</sup> עָלֵינוּ אֵת כָּל-הִרְעָה הַגְּדוֹלָה הַזֹּאת: בִּיהוָה הַשֶּׁלִּיף עֲלֵיהֶם  
אֲבָנִים גְּדוֹלוֹת מִדְּהַשְׁמִים: הָאָרֶץ חֲסוּכָה אֲשֶׁר יְהוָה זָמַן לָהּ: עִיר  
גְּדוֹלָה גְּבוּעוֹן וְחַיָּא גְּדוֹלָה מְדֵהֶעִי:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם a place, but הָאֵרוֹן מְקוֹם *the place of the ark*; הָאֵרוֹן יְהוָה *the ark* (not *an ark*) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, אִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בְּנֵי הַכְּרוֹבִים: אֵרוֹן אֱלֹהֵי יִשְׂרָאֵל: אֵרוֹן בְּרִית יְהוָה: כָּל כְּלֵי בֵּית  
הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: כֹּזְבֵי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי  
הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ: הַקֵּל כָּל יַעֲקֹב וְהַיִּדִּים יְדֵי עֲשׂוֹ: תַּכְפֹּדֶי  
חַיֵּת הַשָּׂדֶה: אֵתָּח הַמִּלְכָּתַי עַל-עַם רַב בְּצֶפֶר הָאָרֶץ: וַיַּגְדֵּל הַמֶּלֶךְ  
מִכָּל מַלְכֵי הָאָרֶץ: יָשָׁב דָּוִד בְּשָׂדֶה פְּלִשְׁתִּים: וַיִּשְׁכְּחוּ אֶת-יְהוָה וַיִּמְכְּרוּ

אֲתָם בֵּיד מֶלֶךְ אָדָם: הֲלֹא טוֹב אֲכַנָּה וּפְרַפְרִי נְהוֹרוֹת הַפֶּשֶׁק מִכָּל <sup>1</sup> מִימִי יִשְׂרָאֵל הֲלֹא אֶרְוֹךְ בָּהֶם וְטַהַרְתִּי:

\* 23. 1. אִמְנָה קָרִי

<sup>1</sup> The construct of מִימִי, a reduplication of the more usual form מִי.

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרִי not אַחֵר *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ <sup>1</sup> תִּשְׁמְעוּ וְבוֹ <sup>2</sup> תִּדְבְּקוּן: אֵתָּה אֶת־בְּרִיתִי תִשְׁמֹר אֵתָּה יִזְרְעָה אַחֲרֶיהָ: אֲבָד תֵּאבְדוּן אֶת־כָּל־הַמִּקְמוֹת אֲשֶׁר עָבְדוּ־<sup>3</sup> שָׁם הַגּוֹיִם אֲשֶׁר אֲתָם יִרְשׁוּם אֲתָם אֶת־אֱלֹהֵיהֶם וְנִתְּצָתֶם אֶת־מִזְבְּחֵיהֶם וְשִׁבְרָתֶם אֶת־מִצְבְּחָתָם וְאֲשִׁרְיָהֶם תִּשְׂרְפוּן בָּאֵשׁ וְאֲבַדְתֶּם אֶת־שְׁמֵם מִן־הַמִּקְוִים הַהֵוא: וְהָיָה אֲלֵכֶּיךָ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וִידַעְתֶּם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דְּבַר אֶחָד מִכָּל הַדְּבָרִים הַשׁוֹבִיִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵהֵיכֶם <sup>5</sup> עָלֵיכֶם:

<sup>1</sup> שְׁמַע may take a direct object, or as in this instance be followed by בְּ

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.

<sup>3</sup> § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ׁם or ׁהם.

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמַד (2), תִּעְמַדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּחְזָקִי, יִחַזַּק, תִּחְזָקְנָה, תִּחְזָקוּ, אֲכַל.   
 תִּעְמַדוּ, תִּעְמַדוּנָה, נִעְמַדוּנָה, תִּעְמַדוּ, תִּעְמַדוּנָה, נִעְמַדוּנָה, תִּעְמַדוּנָה.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כל, e. g. יהפכו כל־המים : כל *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מקום אשר *the place which* or *where*, etc..

וַיִּהְיוּ יְהוָה אֱלֹהֵיהָ לָהּ אֶת־הַקָּלָה לְבָרָכָה כִּי אָחָבָה יְהוָה : הַשֹּׁמֵשׁ  
 הַחֶפֶץ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם : וַיִּהְיוּ כָל־הַמַּיִם לָדָם : אֲנֹכִי וּבִיתִי נֶעְבְּדוּ  
 אֶת־יְהוָה : עֲזַבְתָּם אֶת־יְהוָה וַיַּעֲזֹב אֹתָם : וַיִּמָּטֶר עֲלֵיהֶם מִן הַלָּאֵל :  
 וַיִּבְרָא אֶת־הַמָּן : וַיֹּאמֶר אִישׁ־דֹּאֲלֵהִים אֶל־הַמָּלֶכֶּה לֹא אֵכֵל לֶחֶם בַּמָּקוֹם  
 הַזֶּה : כֹּל־עֲצָמוֹתַי תֹּאמְרֵנָה יְהוָה מִי כְמוֹהָ : בַּמָּקוֹם אֲשֶׁר־יֹאמֶר לָהֶם  
 לֹא־עָמְדוּ אֹתָם וַיֹּאמֶר לָהֶם בְּנֵי אֱלֹהִי : וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> יֵאָמֶן כֹּא  
 אֲדַבְּרָה אֲשֶׁר דִּבַּרְתָּ לַעֲבֹדָה דָּוִד אָבִי :

\* דִּבְרֵךְ קִרִּי

<sup>1</sup> The future followed by נָא has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :—

נָאֲלִי (2), נָאֲלוּ, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי,  
 נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי,  
 נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי, נָאֲלִי.

בָּרוּךְ יְבָרְכֶה יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהָ נָתַן לָהּ : בְּרַבְּנֵי נַפְשִׁי  
 אֶת־יְהוָה וְאֶת־שִׁבְחִי כָל־נַפְשִׁי : אֲבָרְכָה וְאֶנְדֹּל שְׁמִי וְאֶבְרָכָה מְבָרְכָה



בְּנֵי־שֵׁשׁ, חֲנֹנִי (2), מִנְיָא, הַגִּשְׁתָּכִים, בְּנֵי־אֵשׁ, הַגִּשְׁשׁ, אֲנָשׁ, מִנְיָשׁ, בְּנֵי־כֶזֶב, חַת, הַגִּשְׁתָּתִיר, הַגִּישְׁכִּים, הַגִּישְׁתָּח, הַגִּשְׁתָּחִי (2), בְּנֵי־שֵׁשׁ, בְּנֵי־אֵשׁ, בְּנֵי־כֶזֶב, בְּנֵי־אֵשׁ (3).

REMARK 35. The relative is often omitted as in English  
 דָּבַשׁ הָאֲכַלְתָּהּ *honey I gave thee to eat for honey which I*  
*gave, etc., § 88. 3.*

נָתַתִּי בְּיָדָהּ אֶת־מֶלֶךְ הָעִי וְאֶת־עַמּוּ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ: וְעַתָּה יְהִיָּה קֶדְנָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: קְחוּ־מוֹסְרִי וְאֶל־כַּסְתּוּ: שְׁמֵנִי וְקִסְרֹתַי נָתַתְּ לַפְּנִיָּהם וּתְקַחֲנִי אֶת־לֶחֱמִי אֲשֶׁר נָתַתִּי לָךְ וְיִדְבֹּשׁ הָאֲכָלִיתָךְ וְנִתְּתִיחֻ וּלְפָנֶיהֶם: לֹא־הִגִּידָה לּוֹ דְּבַר קֶטֶן וְגָדוֹל עַד־אֹרֶךְ הַבֶּקֶר: הַצִּיד נָגִיד לְמֶלֶךְ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה: <sup>1</sup> לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי <sup>2</sup> אֲשַׁתָּה הוּא לָמָּה אֲמַרְתָּ אֲחֵתִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה: וְהָיָה לֹא־הִגַּדְתִּי הַחֲצִי: נִפְלִיגָא בִּיד יְהִנֶּה כִּי־רַבִּים יִרְחֻמוּ וְיִבְרַח אָדָם אֶל־אִפְלָה:

• רחמיו קרי

<sup>1</sup> מָה preceded by ל is pointed מָה־ל before a guttural and מָה־ל before other consonants.

<sup>2</sup> The construct of מִשְׁנֵה is מִשְׁנֶה which, before suffixes, becomes מִשְׁנֶהְ etc. See § 50.

## 20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of שָׁבַר. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָנָה:

סְפוּתָה, סָב, סָב(3), סָבוּ, סָבוּ, סָבָה, סָפִינָה, סָפִירָה, תָּאָב(2),  
תָּאָבִי, תָּאָבִי, נָסָב, נָסָב, נָסָב הָסָב, הָסָב, יָאָבוּ, נָסָבוּ,  
נָסָבָה, סָפִירָה, סָבָבוּ, סָבָבוּ, סָבָבוּ, יָאָבִי יָאָבִי(2), יָאָבִי.

הַסֵּפֶה, הַסְפִּיתָן, הַסְפִּירוֹ, הַסְפִּוֹת, מִסֵּב, יִסְפֵּי, הַסְפֵּי, הַסְפֵּי ,  
תַּסְפִּינָה (2), אָסֵב, אוֹסֵב, הוֹסֵב, סוֹבֵב, נִסְתַּבֵּב, יִסְכָּסֵךְ, יִסְפֵּי,  
יִסְבְּנוֹ (2), תַּסְכָּכָה, יִסְבְּחוּ, יִסְבֹּם.

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בָּרוּךְ, *blessed is every one of those blessing thee*.

37. The conjunction ׀ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not*, etc., וְדָבַקְךָ *then shall cleave to thee*, etc.

אֲרִיזָה אֲרוּרָה וּמְבֹרָכָהּ בָּרוּךְ: אֲשֶׁר תֹּאזְרִי יִזְרֶה: לֹא תֹאזְרֶה אֲתֶהָ  
כִּי בָרוּךְ הוּא: אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֲתֶהָ-  
מִצֹּתֶיהָ וְדָבַקְךָ בָּהּ כִּלְהַקְלִיל הָאֵלֹהִים: אֲרוּרָה אֲתֶהָ בְּעִיר וְאֲרוּרָה אֲתֶהָ  
בְּשָׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל-פִּי הַמַּעְרָה: גָּלוּ עַל-יְהוָה  
דַּרְכָּהּ: הַחֹל לְסֹהַר אֲתִיחוּדָה מִדְּהָאֲשֵׁרִים וַיִּנְתָּצוּ אֶת מִצְבְּחוֹת  
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהִדָּק וַעֲצָמוֹת כְּהֹנִים שָׁרָה עַל-מִצְבְּחוֹתֵיהֶם:  
אִם מִזְרַע הַיְּהוּדִים מְרַדְּכִי אֲשֶׁר הַחֲלוֹת לְנַפֵּל לְפָנָיו נָפֹל תִּפּוֹל  
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֹלָה בְּעִינֵי כָל-יִשְׂרָאֵל:

<sup>1</sup> י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַת, תִּשָּׁבֶנָּה, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁיב,  
נִשְׁבַּב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבְשׁוּ, אִיבַשׁ, שִׁבְתִּי,  
שִׁבְתֶּם, אוֹשִׁיבָהּ, וְשִׁיבוּם, הוֹשִׁיבֶתִּי.

REMARK 38. The interrogative הִיא is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire* אֲחָיָה *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הִיא and the second by אִם, e. g., הֲתִשְׁמֹר מִצֹּתֶיךָ אִם-לֹא *wilt thou keep (or in dependence*

on a previous verb, [to know] *whether thou wilt keep* his commandments or not?

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרֹתֶם בְּמֶה הוֹנֵעֵנִי בְּאִמְרֹתֶם אֵינִי  
 אֱלֹהֵי הַמִּשְׁפָּט: <sup>1</sup> וְזָכַרְתָּ אֶת־כְּלִי־הָדָרָךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלַיָּה  
 בַּמִּדְבָּר <sup>2</sup> לְנֶשֶׁת אֶת־אֲשֶׁר בְּלִבָּךְ הַתְּשִׁמָּר מִצֻּחוֹ אִם־לֹא: וְאֵתָה בְּרִי  
 דַּע אֶת־אֱלֹהֵי <sup>3</sup> אֲבִיךָ וְעַבְדֶּהוּ: דָּעִי כִי לֹא יִפֹּל מִדְּבַר יְהוָה <sup>4</sup> אֶרְצָה  
 אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֲחָאָב: תִּדַּע כִּי אֲנִי קָמְנִי בְּכִלְהָאָרֶץ: לֹא  
 הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי יוֹשֵׁב עַל־כִּסֵּא אֲדֹנֵי־הַמֶּלֶךְ אֲחֵרָיו: וַיִּבְרַכֶּם  
 וַיִּשְׁלַחֵם נִינְכִי אֶל־אֲהֻלֵּיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כְּלֵי־הַגּוֹיִם הָאֵלֶּה  
 מִלְּפָנֶיכֶם וַיִּרְשֻׁתָּם גּוֹיִם גְּדֹלִים מִכֶּם:

<sup>1</sup> מצותיו קרי

<sup>2</sup> עובד קרי

<sup>3</sup> Pret. with Vav Conversive.

<sup>4</sup> § 52. 1.

<sup>5</sup> § 50. 2.

<sup>6</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָמַל:

קָם (2), קָם (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), תְּקוּמוֹתָם, יְקוּמוּ,  
 קוּמִי, קוּמוּ (2), קוּמוּ, תְּקוּמוּהָ, תְּקוּמָם, תְּקוּמוֹנִי, קוּמוּהָ (3),  
 קוּמְמָתָם (2), תְּקוּמְמָנָה (2), תְּקוּמְמָנָה (2), מְקוּמָם, קוּמוּ, קוּמִי,  
 קוּמִי, קוּמוּ, קוּמוּהָ.

הִקְמוּ, הִקְמוּהָ, הִקְמוּ, יִקְמוּ, תְּקוּמוֹתֵי, תְּקוּמָה, מְקוּמֵם, אִקְמוּ,  
 תְּקוּמוֹם, רָבִי, רִיבּוֹתֵי, רִיבּוֹ, רִיב (3), רִיבִי (2), תְּקוּמוֹתֵי,  
 מְקוּמָה, יְקוּמָה, יְקוּמְנִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וַתְּהִיָּה it shall even be given*, etc.



42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵין תָּבוּא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵין בָּאתֶם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבִי אִישׁ לְבֵיתוֹ: וְיָקָם וְיִלָּךְ וְיָשֹׁב לְמִקְוֵמוֹ: אֵת יִבְיֹהֲתֶיךָ תִּשְׁבִּינָה לְקַדְמָתְךָ: הִנֵּה אֲנִי עִמָּךְ וּשְׁמִרְתִּיהָ כָּל אֲשֶׁר-תִּלָּךְ וְהִשְׁבִּיתִיהָ אֶל-הָאָדָמָה הַזֹּאת: וַיִּשְׁלַחוּ אֶל-יֹשְׁבֵי הָעִיר לֵאמֹר הִשְׁבִּי פִלְשֹׁתַיִם אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ יִמְיָדָהּ לָמוֹת: אֶל-אֲשֶׁר תִּלָּךְ אֵלָּךְ וּבְאֲשֶׁר תִּלְכִּי אֵלַיךְ עִמָּךְ עָמִי וְאֶל-הִרְיָה אֶלְהִי בְּאֲשֶׁר תִּמְוִיחַ אֲמִית וְשֵׁם אֶקְרָב: אָנָּה תִלָּךְ וּמֵאֵין תָּבוּא: וְעַתָּה הִבְרַחָה הַזֹּאת אֲשֶׁר הִבִּיא שְׁפָחוֹתָהּ לְאֹדֵנִי וְנִתְּנָה לְנָעָרִים הַפְּתֻחַלְכִּים בְּרִגְלֵי אֲדָנִי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

## 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָבַל:—

יִמָּצֵא, תִּמָּצְאָנִי (2), נִמָּצְאָתִי, (3) מִצְאָת, תִּמָּצְאָת, תִּמָּצְאָנִי (2), תִּמָּצְאָנִי (2), מִצְאָנִי, מִצְאָנִי, אִמָּצְאָנִי, יִמָּצְאָנִי.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי נִירָץ אֶל-עָלִי וַיֹּאמֶר הִנֵּנִי כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וְיִלָּךְ וַיִּשְׁכַּב: קָדָם קָרָא אֶל-אֶלְהִיהָ: וַתֹּאמֶר אֵלֶיהָ אֶל-תִּקְרָאנִי לִי נְעָמִי קָרָאנִי לִי מָרָא: וַיִּמָּלֵאתִי אֶת-הַנְּבִיָּא הַזֶּה נְבוּד: וַתִּבְלָאנָה וַתִּמָּלֵאנָה אֶת-הָהָרִים: הִנֵּה

<sup>1</sup> See § 18.

45. The age of persons is idiomatically expressed by the words **ᐅ** *son* or **ᐅ** *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁנַיִם אָנָּשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֹנִים : שְׁשֶׁה חֲדָשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי נָעָרִים : חֲמִשָּׁה הַמְּלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפַיִם : עָרִים שְׁתַּיִם : שְׁתַּיִם נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁנַיִם : שְׁנַיִם דְּרָכִים : בֶּן־שְׁמֹנֶה יָמִים : בַּת־שָׁנָה שְׁנָה : בֶּן־שְׁלֹשִׁים שְׁנָה דָּוִד בְּמָלְכוֹ : הוּא וּשְׁתֵּי בָנָיו : שְׁלֹשָׁה אֱלֹהִים בְּנֵי־נֹחַ : שְׁנַיִם עָשָׂר אָנָּשִׁים : שְׁתַּיִם עֶשְׂרֵה הָאֲבֹנִים הָאֵלֶּה : שְׁתַּיִם וּשְׁמוֹנִים שְׁנָה וּשְׁבַע מֵאוֹת שְׁנָה : שְׁנַיִם וְעֶשְׂרִים אֲלֶּה שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָיִם : בָּשֶׁטַח שְׁתַּיִם בַּחֲדָשׁ הַשָּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בָּשֶׁטַח אַרְבַּע בְּאַרְבָּעָה לַחֲדָשׁ הַתְּשִׁיעִי : בְּשְׁלֹשִׁים שְׁנָה בְּרַב־רֵעִי בַּחֲמִשָּׁה לַחֹדֶשׁ : בָּשֶׁטַח הַתְּשִׁיעִית לְמָלְכוֹ בַּחֲדָשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ : בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה<sup>2</sup> לְעֶשְׂתֵּי־עָשָׂר חֹדֶשׁ : וּנְתַתֶּם חֲמִישִׁית לַפְּרִטָּה : רַב־יָעִיַת הַיּוֹם : שְׁלֹשִׁית־הַשָּׁקָל : עֲשִׂירַת הָאָפֶה :

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 8.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּהֵאָבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם : וַיִּסְכְּרוּ מַעֲיִנֹת הַהָיִם וַאֲרָבַת הַשָּׁמַיִם וַיִּכְלָא הַנֶּשֶׁם מִדְּהַשָּׁמַיִם : וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב וַיַּחֲסֶרֶה הַמַּיִם מִקְצֶה הַמַּשָּׁיִם וּמֵאֶת יוֹם : וַתִּבָּח הַתְּהֵאָבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט : וְהַמַּיִם הָיוּ הַלֹּךְ וְחֹסֵר עַד הַחֲדָשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בָּאֶחָד לַחֲדָשׁ נֹרָא וְרַאשֵׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתָּח נֹחַ אֶת־חַלּוֹן הַתְּהֵאָבָה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יֵצֵא וְשׁוֹב עַד־יִבֹּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקְּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאוּ הַיּוֹנָה מָנוַח לְכַרְגְּלָהּ וַתָּשֶׁב אֵלָיו אֶל־הַתְּהֵאָבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יְדוֹ וַיִּקְחֶה וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּהֵאָבָה :

THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. ✽

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תוֹהוֹ  
 3 וְכָהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶמֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וַיִּבְרָךְ  
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא  
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֹדֵל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ  
 8 וַיְבָרֶךְ בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרָקִיעַ  
 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 10 פ וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד  
 11 י וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אֶרֶץ וּלַמְּקוֹה הַמַּיִם  
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כְּרִטּוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
 13 דִּשָּׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פָּרִי עֵשֶׂה פְרִי לַמִּינֵי אֲשֶׁר זָרְעוּבוּ  
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דִּשָּׂא עֵשֶׂב מִזֶּרַע זָרַע לַמִּינֵהוּ  
 15 וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זָרְעוּבוּ לַמִּינֵהוּ וַיֵּרָא אֱלֹהִים כְּרִטּוֹב: וַיְהי־עֶרֶב  
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקִיעַ  
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְיִהְיֶה לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 18 וְשָׁנִים: וְיִהְיֶה לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:  
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַשְׁלַח  
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁלַח הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
 22 וַיְבָרֶךְ בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כְּרִטּוֹב: וַיְהי־עֶרֶב  
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַפְּתִים שָׂרָץ  
 24 נֶפֶשׁ חַיָּה וְעוֹף יַעֲרֹף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא  
 25 אֱלֹהִים אֶת־הַתַּיִמָּנִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרֹמֶשֶׂת אֲשֶׁר  
 26 שָׂרָצוּ הַפְּתִים לַמִּינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לַמִּינֵהוּ וַיֵּרָא אֱלֹהִים כְּרִטּוֹב:  
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיּוֹמִים

23 וַהֲעִיף יָרֵב בְּאֶרֶץ: וַיַּהֲרֹגֵם יוֹם הַמִּיּוֹם: פ וַיֹּאמֶר  
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ-אָרֶץ  
 לְמִינָהּ וַיַּהֲרֹקֵן: וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כֹּחַ  
 26 לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּרְטוּב: וַיֹּאמֶר  
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵנוּ וַיַּהֲדֵל בְּדִגְתַּי הַיָּם וּבְעֹפֹת  
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא  
 אֱלֹהִים, אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנִקְבָּה  
 28 בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ  
 וּמִלְּאֵי אֶת-הָאָרֶץ וּכְבָּשָׁהּ וְרָדוּ בְּדִגְתַּי הַיָּם וּבְעֹפֹת הַשָּׁמַיִם וּבְכָל-חַיַּי  
 הָרֶמֶשׂ עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב:  
 29 זֶרַע זָרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-חַיֵּי הָאָרֶץ וְאֶת-כָּל-חַיֵּי הָאָרֶץ  
 זֶרַע לָכֶם וְהָיָה לָאֲכִלָּה: וְלִכְלֹחַיִת הָאָרֶץ וְלִכְלֹעַ הַשָּׁמַיִם וְלִכְלֹחַ ל  
 רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בָּהּ נֶפֶשׁ חַיָּה אֶת-כָּל-יֹרֵק עֵשֶׂב לֶאֱכֹלָה וַיַּהֲרֹקֵן:  
 31 וַיִּבְרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲשֵׁדָטוּב מְאֹד וַיַּהֲרֹגֵם יוֹם-  
 בָּקָר יוֹם הַשְּׁמִי: פ

## CHAPTER II. ב

2 וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיִּכְלֹו אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א  
 מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי מְכֹל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:  
 3 וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-  
 4 מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם  
 5 וְהָאָרֶץ בְּהִרְגָאם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל, שְׁמֵי ה  
 הַשָּׁמַיִם וְהָאָרֶץ וְכָל-עֵשֶׂב הַשָּׁמַיִם וְכָל-הָאָרֶץ וְכָל-הָאָרֶץ לֹא הִמְטִיר  
 6 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאֲדָמָה: וְאֵד יַעֲלֶה  
 7 מִדֶּה-הָאָרֶץ וְהַשִּׁקָּה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּיּוֹצֵר יְהוָה אֱלֹהִים אֶת-  
 8 הָאָדָם עֶשֶׂר מִדֶּה-הָאֲדָמָה וַיַּפֵּחַ בְּאִפְרִי נִשְׁמַת חַיִּים וַיְהִי הָאָדָם  
 9 לְנֶפֶשׁ חַיָּה: וַיִּשַׁע יְהוָה אֱלֹהִים בֶּן בְּעֵדן מִקֶּדֶם וַיִּשֶׁם שֵׁם אֶת-  
 10 הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח יְהוָה אֱלֹהִים מִדֶּה-הָאֲדָמָה פְּלִעֵץ נְחֹמֶד  
 11 לְמִרְאֵה וְטוֹב לְמֵאֲכָל וַעַץ הַחַיִּים בְּתוֹךְ הַגֵּן וַעַץ הַדַּעַת טוֹב וְרָע:  
 12 וַיִּהְיֶה יָצָא מִלְּחֵן לְהַזְקִית אֶת-הַגֵּן וּמִשָּׁם יִפְרֹד יְהוָה לְאַרְבָּעָה,  
 13 רְאשִׁים: שֵׁם הָאֶחָד פִּישֹׁן הוּא הַסֹּבֵב אֶת כָּל-הָאָרֶץ הַחֲוִילָה  
 14 אֲשֶׁר-שָׁם הָהָב: וְהָיָה הָאָרֶץ הוּא טוֹב שֵׁם הַבְּלָח וְאָבֵן הַשָּׁחַם:

13 וְשִׁם-הַנָּהָר הַשֵּׁנִי בְּיַחֲזֵן וְהָיָה חֲסוּבָב אֵת פְּלִאֲרֵץ כּוֹשׁ׃ וְשִׁם-הַנָּהָר  
 14 הַשְּׁלִישִׁי הַדֹּקֵל וְהָיָה הַחֹלֶה קְדֵמָתָא אֲשֶׁר וְהַנָּהָר הַרְבִּיעִי וְהָיָה סָרַח׃  
 טו וַיִּפְתָּה יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בִּגְן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃  
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ  
 17 הַחַיָּה טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בָרוּם אֲכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשְׁוֹב הַיָּחֹת הָאָדָם לְבָדֶךָ אֶעֱשֶׂה-לָּךְ עֵזֶר  
 19 כְּנֻגְדֶּךָ׃ וַיַּעַז יְהוָה אֱלֹהִים מִדֶּה-הָאָדָמָה כְּלִי-חַיִּית הַשָּׂדֶה וְאֵת כָּל-עֵרֶף  
 הַשָּׂמַיִם וַיְבֹא אֶל-הָאָדָם לְרֹאיוֹת מִדֶּה-יִקְרָא-לָּהּ וְכָל אֲשֶׁר יִקְרָא-לָּהּ הָאָדָם  
 כ כֹּשֶׁשׁ חַיָּה הִיא וְהָיָה שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעֵרֶף  
 21 הַשָּׂמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֵזֶר כְּנֻגְדֶּךָ׃ וַיִּפֹּל יְהוָה  
 אֱלֹהִים׃ תִּרְנֶמָּה עַל-הָאָדָם וַיִּישָׁן וַיִּפְתָּה אֶחָת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשׂוּר  
 22 תַּחַת-מֶנֶּחָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת-הַחֲצֵלַע אֲשֶׁר-לָקַח מִדֶּה-הָאָדָם לְאִשָּׁה  
 23 וַיִּבְרָאָהּ אֶל-הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִנֵּנִי הִנֵּנִי עֵצָם מִעֲצֵמִי וּבָשָׂר  
 24 מִבָּשָׂרִי לְזָאת וְקָרָא אֵשֶׁה כִּי מֵאִישׁ לִקְהָל-זָאת׃ עַל-כֵּן יִקְרָא אִישׁ  
 כו אֶת-אִשְׁתּוֹ וְאֶת-אִמּוֹ וְדָבָק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם  
 עַרְוֹתִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָחַשְׁבוּ׃

## CHAPTER III. ג

א וַיַּחֲשֵׁשׁ חַיַּת עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶל-הָאִשָּׁה אַתְּ כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלִי מִכָּל עֵץ הַגֶּן׃ וְהָאָמַר  
 3 הָאִשָּׁה אֶל-הַחַיָּה׃ חַשׁ מִפָּנֶי עֵץ-הַגֶּן נֹאכַל׃ וּמִפָּנֶי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכְלִי מִמֶּנּוּ וְלֹא תִגְעִי בּוֹ׃ וְהָאִשָּׁה וַיֹּאמֶר  
 ה חַנּוּחַשׁ אֶל-הָאִשָּׁה לֹא-מִוֹת תִּמָּתִין׃ כִּי יִדְעַ אֱלֹהִים כִּי בָרוּם אֲכַלְכֶּם  
 6 מִמֶּנּוּ וְנִשְׁקַחְתִּי עֵרְוָתְכֶם וְהָיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה  
 כִּי טוֹב הָעֵץ לְמֹאֲלָל וְכִי תֹאמְרוּ-הִיא לְעֵינֵינוּ וְנִחְמַד הָעֵץ לְהַשְׁכִּיל  
 7 וַתִּקַּח מִמֶּנּוּ וַתֹּאכַל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּפְתַּח-חֶנֶּה עֵינֶי  
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֵרְוָתָם הֵם וַיִּתְּפֹרוּ עֲלֵה תֹאמָה וַיַּעֲשׂוּ לָהֶם חֲגוּלֹת׃  
 8 וַיִּשְׁמְעִי אֶדְקִיל יְהוָה אֱלֹהִים מִתְּהַלְּהָ בִּגְן לְרִיחַ הַיּוֹם וַיִּתְּחַבֵּא  
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה  
 י אֶל-הָאִשָּׁה אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיפָה׃ וַיֹּאמֶר אֶת-דִּלְהָ שְׁמַעְתִּי בִּגְן  
 11 וַאֲרֵא כִּי-עֵרְוָתִי אָנֹכִי וַאֲחַבֵּא׃ וַיֹּאמֶר מִי הִגִּיד לָּךְ כִּי עֵרְוָתִי אָמָה  
 12 תִּמְדֶּה-עֵץ אֲשֶׁר צִוִּיתִי לְבָלְתִּי אֲכַל-מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמדי הוא נתנה לי מדהעץ ואכל: ויאמר  
 יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש והשיאני  
 14 ואכל: ויאמר יהוה אלהים, אלהי הנחש כי עשית זאת ארור אתה  
 מכל הבהמה ומכל חית השדה על גחנה חלך ועפר תאכל כל ימי  
 חייה: ואיבה, ואשית ברכה וברך האשה וברך זרעה וברך זרעה  
 15 הוא ושופתו ראש יאתה תשופנו עקב: ס אלהאשה אמר  
 הרבה ארבה בעבורך ותרבה בעצב תלדי בנים ואלישוך תשוקתך  
 16 יהיה ומשלך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל  
 מדהעץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה  
 17 בעבורך בעבורך תאכלנה כל ימי חייה: וקוץ ודרדר תצמיח לך  
 18 ואכלת את עשב השדה: בזעת אפיה תאכל לחם עד שובה אל-  
 האדמה כי ממנה לקחת פרעפר אתה ואל-עפר תשוב: ויקרא  
 19 האדם שם אשתו חיה כי היא היתה אם כל-חי: ונעש יהוה  
 20 אלהים לאדם ולאשתו כתחת עיר ויגבשם: פ ויאמר  
 יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה  
 21 פדושלח ידו ולקח גם מעץ החיים ואכל וחי לעלם: ויגלהו  
 22 יהוה אלהים מגן-עדן לעבד את האדמה אשר לקח משם: ויגורש  
 23 את האדם וישכן מקדם לגדלן את הברבים ואת לחם החרב  
 24 המהפך לשמר את דרכו עץ החיים:

### MASORETIC NOTES EXPLAINED.

|               |         |                      |
|---------------|---------|----------------------|
| ב' רבתי       | . . . . | Large Beth.          |
| ה' זעירא      | . . . . | Small He.            |
| דגש אחר שורק. | . . . . | Daghes after Shurek. |

# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם lit. *a brother is to you*; *He has no son* בֶּן לֹא לוֹ lit. *there is no son to him*.



Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁבַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc. and fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m. and f.*) wast bereaved. We were bereaved. Ye (*m. and f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

**DIRECTION 2.** In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רֶכֶשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּהַר** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָטַל and שָׁפַט.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **בָּרַךְ**.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

## 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **בָּרַךְ**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall 'cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

**DIRECTION 3.** In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **קָטַל** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).



## b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **לָחַץ** with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

## c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **לָחַץ** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous :

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on; A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

#### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **בָּרַךְ** with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. *stuf.* referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

### c. Infinitive and Imperative.

Write the Kal infinitive of **בָּרַךְ** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. **הִנְנִי**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation,

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דָּבָר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate :—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (א) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb *עָמַד* to stand does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of *עָמַד* to stand, the Kal future of *אָכַל* to eat, and the Kal future and imperative of *חָזַק* to be strong.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb **כָּפַל** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **כָּפַל**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. "I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that



sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בְּ) good from us.

### 19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** to *surround*, and the Piel of **הִסְבִּיב** to *excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODH VERBS, § 58.

Write the paradigm of **יָשַׁב** to dwell, and the Kal of **יָבֵשׁ** to be dry.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m. and f.*) were caused to dwell. Cause ye (*m. and f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m. and f.*) shalt be dry. Be ye (*m. and f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (*Heb. place of thy holiness*)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קָם *to rise* and the Kal of יָרָב *to contend*.

Translate:—

Ye (*m. and f.*) rose. He rose. They rose. We rose. She rose. They (*m. and f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [*ye*] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נִצַּח** to find.

Translate:—

Ye (*m. and f.*) found. We were found. Thou (*m. and f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m. and f.*) will cause to find. Ye (*m. and f.*) will find. She will be found. He will find. Ye (*m. and f.*) will find out. Find ye (*m. and f.*). Cause ye (*m. and f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of **גִּלָּה**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by *מִן*, thus *הַמָּשָׁה מִן הַסּוּסִים* *five of the horses*, not *הַמָּשָׁה הַסּוּסִים* which would mean *the five horses*; *שִׁבְעָה מֵהֶם* *seven of them*, not *שִׁבְעָהּ* which would mean *they seven*.



9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1.: 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niphal). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>a</sup> (Heb. he, § 67, 2) light<sup>1</sup>.

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat



it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

## 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

## 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*?  
Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

## 46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

## 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

|                                                                 |                                                              |
|-----------------------------------------------------------------|--------------------------------------------------------------|
| אב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>               | אַחֵר prep. <i>after</i>                                     |
| אָבֵד v. K. (פָּא) <i>to perish. P. to destroy</i>              | אֵי adv. (suf. אֵיזוּ) <i>where?</i>                         |
| אָבֶן n. m. f. <i>a stone</i>                                   | אֵיבָה n. f. <i>enmity</i>                                   |
| אָד n. m. <i>mist, vapor</i>                                    | אֵיחָ adv. <i>where?</i>                                     |
| אֶדוֹם n. m. <i>Edom</i>                                        | אֵיכָה adv. <i>how?</i>                                      |
| אֶדוֹן n. m. <i>lord, master</i>                                | אֵין (const. אֵינִי) <i>nothing, there is not or was not</i> |
| אָדָם n. m. <i>man</i>                                          | אֵין adv. <i>where?</i> only after                           |
| אֶדְמָה n. f. <i>ground, land</i>                               | מֵן, מֵאֵין, <i>whence?</i>                                  |
| אֶדְנִי n. m. <i>Lord</i>                                       | אֵיפָה n. f. <i>ephah</i>                                    |
| אָהֵב or אָהֵב v. K. <i>to love</i>                             | אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>            |
| אֹהֶל n. m. (אֹהֳלִים) <i>tent</i>                              | אָכַל v. K. (פָּא) <i>to eat. H. to cause to eat</i>         |
| אֹהֲרֹן n. m. <i>Aaron</i>                                      | אֵל adv. <i>not</i>                                          |
| אוֹר v. K. N. <i>to shine. H. to cause to shine, give light</i> | אֵל n. m. <i>God</i>                                         |
| אוֹר n. m. <i>light</i>                                         | אֵל־ prep. <i>to, unto, respecting</i>                       |
| אוּר n. <i>Ur</i>                                               | אֵלֹה see זֶה                                                |
| אוֹת n. m. f. (וֹת) <i>sign</i>                                 | אֵלֹהִים commonly in the pl.                                 |
| אָז adv. <i>then</i>                                            | אֱלֹהִים n. m. <i>God</i>                                    |
| אָזֶן n. f. (אָזְנוֹת) <i>ear</i>                               | אֶלְעָזָר n. m. <i>Eleazar</i>                               |
| אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>             | אִם n. f. (אִמּוֹת) <i>mother</i>                            |
| אָחָב n. m. <i>Ahab</i>                                         | אִם conj. <i>if, in a disjunctive question or</i>            |
| אֶחָד adj. <i>one</i>                                           | אִמּוֹ v. N. <i>to be verified, found true</i>               |
| אָחֹת n. f. <i>sister</i>                                       |                                                              |

אִמָּנָה n. *Amanah*

אִמָּנָם adv. *truly, indeed*

אָמַר v. K. (אָמַר) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוּשׁ n. m. *man*

אֲנִי, אַנְכִי pron. *I*

אָף n. m. (אַפִּירִים) *nostril, face*

אָף conj. *also, even*; אָף כִּי *how much more or after a*

*negative how much less*;

Gen. iii. 1, *is it even so that?*

אָפֶר n. m. *ashes*

אֶרְבֶּה n. f. *lattice, window*

אַרְבַּעַת num. *four*

אַרְבָּעִים num. *forty*

אֲרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (אֶרֶץ) *earth, land*

אָרַר v. K. P. *to curse*. N.

*Ho. to be cursed*

אַרָרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl.

נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which*; conj.

*that, because*; כִּי אֲשֶׁר *as*

אִשָּׁה n. f. (אִשָּׁה and אִשָּׁה) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בָּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בִּדּוּד n. m. *separation*; בִּדּוּדוֹ *in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*. N. *to be separated*

בְּדִלְיָה n. *bdellium*

בָּהוּ n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (בֹּא) *to come*.

H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בֵּיתִים) *house*

בִּלְתִּי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוּרָה, pl. בָּתוּרוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

בֶּחֳרֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גִּמְלוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׁא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

דָּשָׁא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הָרָר n. m. *majesty*

הִיא m. הִיא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְנִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָרָה n. m. (pl. הָרִים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֹאת f. אֵל, אֵלָּה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעַח n. f. (זֵיעָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*



חָבֵא v. H. *to hide*. N. Hith.

*to hide one's self*

חֲגוּרָה n. f. *apron*

חֲדָקַל n. *Hiddekel, Tigris*

חָדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חָזַק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel  
חַיָּהוּ) *life, living thing,*  
*beast*

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

חָלַל v. H. *to begin*

חָלַץ v. P. *to deliver*

חָמַד v. K. P. *to desire*. N.  
*to be desired*

חֲמִישִׁי num. *fifth*

חָמָן n. m. *Haman*

חֲמִשִּׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,*  
*to fail*

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֹרֶשׁ adj. (חֹרְשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*  
P. *to purify, cleanse*. N.  
*to be purified*

טוֹב adj. *good*

טָנַף v. P. *to soil, defile*

טָרַם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁה)  
*to be dry*

יִבְשָׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.  
*to weary, to cause to toil*

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to*  
*cause to know, let know*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יֹונָה n. f. (יֹוֹנָה) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring*  
*forth*. N. Pu. *to be born*

יָלַף see יָלַף

יָם n. m. (יָמִים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go*  
*forth*. H. *to cause to go*  
*forth, bring forth*

יָצַק v. K. *to pour*

יָצַר v. K. (יִצְרָר) *to form*

יָרָא v. K. (יִירָא) *to fear*

יָרַד v. K. *to go down, de-*  
*scend*

יְרוּשָׁלַם n. *Jerusalem*

יָרֵחַ n. m. *moon*

יְרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*  
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*  
 יִשְׂרָאֵל n. m. *Israel*  
 יָשַׁב v. K. *to sit, dwell, inhabit*  
 יָשָׁן v. K. (fut. יִישָׁן) *to sleep*  
 יִשׁוּעַ n. m. *salvation*  
 כִּי prep. *according to, as, like*  
 כָּבֵד K. (fut. a) *to be heavy*.  
 P. *to honor*. N. *to be honored*  
 כְּבוֹד n. m. *honor, glory*  
 כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*  
 כֹּה adv. *thus, so*  
 כֹּהֵן n. m. *priest*  
 כּוֹכַב n. m. *star*  
 כּוּל v. P. (כָּלַל) *to contain*  
 כּוּשׁ n. m. *Cush*  
 כִּי conj. *for, because, that; after a negative but*  
 כֹּל n. m. (suf. כָּלָו) *all, every, the whole*  
 כָּלָא v. K. *to withhold, restrain*. N. *to be restrained*  
 כָּלָה v. K. *to come to an end*.  
 P. *to complete, finish*. Pu. *to be finished*  
 כֵּל n. m. (כָּלִים) *vessel, article*  
 כֵּן adv. *so*. כֵּן *therefore*  
 כַּנֶּף n. f. *wing*  
 כִּסֵּא n. m. (כִּסֵּי) *throne*

כֶּסֶד n. m. *silver*  
 קַף n. f. (כַּפִּים) *palm of the hand, sole of the foot*  
 קְרוּב n. m. *cherub*  
 קָרַח v. K. *to cut, cut off, make a covenant*. H. *to cut off*.  
 Ho. *to be cut off*  
 כַּשְׁדִּים n. m. pl. *Chaldees*  
 כְּתוֹנֶת n. f. (pl. כְּתוֹנוֹת, const. כְּתוֹנוֹת) *tunic*  
 לְ prep. *to, for*  
 לֹא adv. *not*  
 לֵב n. m. (לְבָבוֹ) *heart*  
 לֵבָב n. m. (לֵב) *heart*  
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*  
 לָהֵם n. m. *flame*  
 לֶחֶם n. m. f. *bread*  
 לַיִל n. m. (לַיְלָה § 48. 2, pl. לַיִל) *night*  
 לִין v. K. *to lodge*  
 לָפָנַי see פָּנִים  
 לָבַד v. K. *to capture*  
 לָקַח v. K. *to take*. N. Pu. *to be taken*  
 מְאֹד adv. *very*  
 מֵאוֹד num. *hundred*  
 מְאוֹר n. m. (יָם. and יָרֵחַ) *light, luminary*  
 מִזְאָל n. m. *food*

מִדְבָּר n. m. *wilderness*  
 מה pron. *what? whatever;*  
 למה, למה *for what? why?*  
 מִדְבָּר n. m. *instruction*  
 מוֹעֵד n. m. (ים. and וַח) *season*  
 מוֹת v. K. *to die.* Ho. *to be*  
*put to death*  
 מוֹת n. m. *death*  
 מוֹזֶבֶח n. m. (וַח) *altar*  
 מִשָּׁה n. f. *bed*  
 מִטָּר v. H. *to cause to rain*  
 מִטָּר n. m. *rain*  
 מִי pron. *who? whoever*  
 מַיִם n. m. pl. *water*  
 מִין n. m. *species, kind*  
 מָכַר v. K. *to sell*  
 מָלֵא v. K. *to fill or be full.* P.  
*to fill.* N. Pu. *to be filled*  
 מְלָאכָה n. f. (const. מְלַאכָה.  
 suf. מְלַאכְתּוֹ) *work*  
 מִלְחָמָה n. f. *war, fighting*  
 מָלַךְ v. K. *to reign.* H. *to*  
*cause to reign, to make*  
*king.* Ho. *to be made king*  
 מֶלֶךְ n. m. *king*  
 מַלְכָּה n. f. *queen*  
 מַלְכוּת n. f. (§ 9. 7) *kingdom*  
 מַמְלָכָה n. f. (const. מִמְלָכָה)  
*kingdom*  
 מִמְשָׁלָה n. f. (const. מִמְשָׁלָה)  
*dominion, rule*  
 מָן n. m. *manna*  
 מִן prep. *from, out of;*  
 לְמִקְדָּם *on the east of*

מְנוּחָה n. m. *rest*  
 מָנַע v. K. *to withhold, keep*  
*back.* N. *to be withheld*  
 מָעוֹט n. a *little*  
 מָעוֹט H. *to make small or few*  
 מַעְיָן n. m. (ים. and וַח)  
*fountain*  
 מֵעַל adv. *above*  
 מַעְרָה n. f. (const. מַעְרָה) *cave*  
 מָצָא v. K. *to find*  
 מַצֵּבָה n. f. *statue*  
 מִצְוָה n. f. *commandment*  
 מִקְוֶה n. m. *gathering together,*  
*collection*  
 מָקוֹם n. m. f. (וַח) *place*  
 מָרָא n. f. *Mara (bitter)*  
 מְרֹאֵה n. m. *sight, appear-*  
*ance*  
 מֶרְדֵּכַי n. m. *Mordecai*  
 מָשַׁח v. K. *to anoint*  
 מִשְׁכָּן n. m. *tabernacle, dwell-*  
*ing*  
 מָשַׁל v. K. *to rule, with בְּ be-*  
*fore its object.* H. *to cause*  
*to rule*  
 מִשְׁפָּט n. m. *judgment*  
 נָא particle of entreaty, *now,*  
*pray, I pray thee*  
 נָגַד v. H. *to tell.* Ho. *to be told*  
 נֶגֶד prep. *before, in the pres-*  
*ence of, over against;* כְּנֶגֶד  
*corresponding to, a coun-*  
*terpart*

- נָגַע v. K. *to touch*, with אֵף before its object  
 נָגַשׁ v. K. N. *to approach*  
 נָהָר n. m. (יָם and יוֹם) *river*  
 נָחַ v. K. *to rest*. H. (הָנִיחַ or הָנִיחַ) *to cause to rest, put, place*  
 נֹחַ n. m. *Noah*  
 נָחָשׁ n. m. *serpent*  
 נָטַע v. K. *to plant*  
 נַעֲמִי n. f. *Naomi (sweet)*  
 נָעַר n. m. *young man*  
 נָפַח v. K. *to breathe, blow*  
 נָפַל v. K. *to fall, fail*  
 נַפְשׁ n. m. f. (יָם and יוֹם) *soul, life*  
 נִקְבָּה n. f. *female*  
 נָשָׂא v. H. *to deceive*  
 נָשִׁים see אִשָּׁה  
 נִשְׁמָה n. f. *breath*  
 נָחַץ v. P. *to demolish*  
 נָתַן v. K. *to give, put*. N. Ho. *to be given*  
 סָבַב v. K. *to surround*  
 סָנַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*  
 סָכַר v. N. *to be shut, stopped*  
 סֶלֶע n. m. *rock*  
 סָפַר v. P. *to recount, tell*  
 עָבַד v. K. *to serve, till*  
 עֶבֶד n. m. *servant*  
 עָבַר v. K. *to pass*. H. *to cause to pass*  
 עַד prep. *unto, until*  
 עֲדָה n. f. *company, assembly*  
 עֵדֶן n. *Eden*  
 עוֹד adv. *yet, besides*  
 עוֹל n. m. *suckling, babe*  
 עוֹלָם n. m. *eternity*; לְעוֹלָם forever  
 עוֹף n. m. *fowl, birds*  
 עָרָה v. K. P. *to fly*  
 עִוֵּר adj. *blind*  
 עוֹר n. m. (וֹר) *skin*  
 עָזַב v. K. *to leave, forsake*  
 עֲזָר n. m. *help*  
 עָטַר v. P. *to crown*  
 עִי n. (with art.) *Ai*  
 עֵינַן n. f. (עֵינִים) *eye*  
 עִיר n. f. (עָרִים) *city*  
 עִירֹם n. m. (עִירָמִים) *nakedness, naked*  
 עַל prep. *upon, over, concerning*  
 עָלָה v. K. *to go up*. H. *to bring up, offer*  
 עֲלָה n. m. *leaf*  
 עֲלָה n. f. *burnt-offering*  
 עֲלִי n. m. *Eli*  
 עוֹלָם see עוֹלָם  
 עַם n. m. (עַמִּים) *people*  
 עִם prep. (עִמִּי or עִמָּדִי) *with*  
 עָמַד v. K. *to stand*  
 עָפָר n. m. (וֹר) *dust*

עץ n. m. *tree*, and collectively  
*trees*

עצב n. m. *pain, sorrow*

עצבון n. m. *pain, sorrow*

עצם n. f. (ים and וות) *bone*

עקב n. m. (const. עקב, pl.  
ים and וות) *heel*

ערב n. m. f. (ות) *evening*

ערב n. m. *raven*

ערום adj. (ערמה) *naked*

ערום adj. *cunning, subtle*

עשב n. m. (ות) *herb*

עשה v. K. *to do, make, pro-  
duce. N. to be done, made*

עשור n. m. *Esau*

עשור n. m. *decade, ten*

עשירי num. *tenth*

עת n. m. f. (עתים) *time in the  
sense of duration*

עתה adv. *now*

פה n. m. (const. פי) *mouth*

פישון n. *Pison*

פילשתיים n. m. pl. *the Philistines*

פך conj. *lest, that not*

פנים n. m. pl. *face*; לפני or  
לפני before, in the pres-  
ence of

פעם n. m. f. *time in the sense  
of repetition*

פקח v. K. *to open the eyes,  
N. to be opened*

פרד v. K. P. H. *to separate,  
part. N. Pu. to be parted*

פריה v. K. *to be fruitful*

פרי n. m. *fruit*

פריעה n. m. *Pharaoh*

פרפר n. *Pharpar*

פרת n. *Euphrates*

פשט v. K. *to take off clothes*

פתח v. K. *to open. N. to be  
opened*

צבא n. m. (ים and וות) *host*

צדק n. m. *righteousness*

צוה v. P. *to command*

ציון n. f. *Zion*

צלם n. m. *image*

צלע n. f. (const. צלע, pl. ים  
and וות) *side, rib*

צמח v. K. P. *to sprout, to shoot  
forth. H. to cause to sprout*

צעקה n. f. *cry*

צרה n. f. (צרות) *trouble*

קבל v. P. *to receive, accept*

קבץ v. P. *to gather. N. to be  
gathered*

קבר v. K. *to bury. N. to be  
buried*

קדם n. m. *east*

קדמה n. f. *former state*

קדמה n. f. *east*

קדש v. K. (fut. a) *to be holy.  
P. H. to sanctify, conse-  
crate. N. Pu. to be sancti-  
fied. Hith. to sanctify or  
purify one's self*

|                                                                                                    |                                            |
|----------------------------------------------------------------------------------------------------|--------------------------------------------|
| קֹדֶשׁ n. m. holiness, a holy place or thing                                                       | רָדָה v. K. to rule, have dominion         |
| קָנָה v. N. to be gathered together                                                                | רִתְּסִים n. m. pl. troughs                |
| קוֹל n. m. (וֹחַ) voice, sound                                                                     | רוּחַ n. m. f. (וֹחַ) breath, wind, Spirit |
| קָם v. K. to arise                                                                                 | רוּץ v. K. to run                          |
| קוֹץ n. m. thorn                                                                                   | רַחוּם adj. merciful                       |
| קָטַן, קָטַן adj. (קָטָן) little, small                                                            | רַחֲמִים n. m. pl. mercies, compassions    |
| קָטַר v. H. to burn incense                                                                        | רָחַף v. P. to brood, hover over           |
| קִטְרֶת n. f. incense                                                                              | רָחַץ v. K. to wash                        |
| קָלַל v. K. to be light, diminished                                                                | רִיב v. K. to contend                      |
| קִלְעָה n. f. a curse                                                                              | רָמַשׁ v. K. to creep                      |
| קֵץ n. m. end                                                                                      | רָמַשׁ n. m. creeping thing, reptile       |
| קָצָה n. m. end                                                                                    | רַע adj. (רָעָה) bad, evil                 |
| קָרָא v. K. to call. N. Pu. to be called                                                           | רָעָב n. m. famine                         |
| קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer                               | רָעָה n. f. evil                           |
| קָרַע v. K. to rend                                                                                | רָקִיעַ n. m. firmament                    |
| רָאָה v. K. (fut. with Vav יִרְאֶה) to see. N. to be seen, appear                                  | רָשָׁה n. m. (רִם. and וֹחַ) field         |
| רֹאשׁ n. m. (רִאשִׁים) head, source                                                                | רִשִׁי n. m. bush, shrub                   |
| רֵאשִׁית n. f. beginning                                                                           | רָשָׁם v. K. to place                      |
| רַב adj. (רַבָּה) much, many                                                                       | רָשָׁל v. H. to be wise, act wisely        |
| רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans. | רִשְׁמָה n. f. garment                     |
| רְבִיעִי num. fourth                                                                               | רִשְׁמָה n. f. gladness                    |
| רֶגֶל n. f. (רַגְלִים) foot                                                                        | רִשָּׁק n. m. sackcloth                    |
|                                                                                                    | רָשָׁה v. K. to burn                       |
|                                                                                                    | רִשְׁוֹן n. m. joy                         |
|                                                                                                    | רִשְׁמוֹת n. f. remnant                    |
|                                                                                                    | רִשְׁבִּיעִי num. seventh                  |
|                                                                                                    | רָשָׁע v. N. to swear                      |

שִׁבְעָה עָשָׂר n. mf. *seventeen*

שָׁבַר v. P. *to break in pieces*

שָׁבַת v. K. (fut. o and a) *to rest, cease, keep Sabbath.*

H. *to cause to rest or cease*

שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*

שָׁהָם n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שָׁקַע v. K. *to bruise, crush*

שָׁחַת v. H. *to destroy*

שָׁיַת v. K. *to put*

שָׁכַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכַךְ v. K. *to subside*

שָׁכַל v. K. (fut. a) *to be bereaved.* P. *to bereave*

שָׁכַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַךְ v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there*; שָׁמָּה *thither*

שֵׁם n. m. (וִּיה) *name*

שְׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שֶׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (יָם) *year*

שָׁנִי n. m. *crimson*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁנַיִם f. num. *two*

שְׁנִית adv. *a second time*

שַׁעַר n. m. f. (יָם) *gate*

שִׁפְחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׁרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שִׁשִּׁי num. *sixth*

תְּאֵוָה n. f. *desire*

תְּאֵנָה n. f. (יָם) *fig-tree, fig*

תִּבְיָה n. f. *ark*

תֹּהוֹ n. m. *desolateness*

תְּהוֹם n. m. f. (וִּיה) *ocean, the deep*

תִּכְרָךְ n. m. *midst*

תְּהוֹלוֹת n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּין n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׁ v. K. *to lay hold of, seize*

תִּרְדָּמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire*

# ENGLISH-HEBREW VOCABULARY.

*Aaron* אַהֲרֹן

*above* מֵעַל

*to accept* קָבַל P.

*according to* כִּי

*on account of* בְּעִבּוּר

*to adhere* דָּבַק K.

*after* אַחֲרֵי

*Ahab* אַחָאָב

*Ai* הַעִי

*alive* חַי

*all* כָּל

*alone* לְבַדּוֹ

*also* גַּם, אֲמָ

*altar* מִזְבֵּחַ

*Amanah* אֲמִנָּה

*and* וְ

*to anoint* מָשַׁח K.

*apron* חֲגוּרָה

*to appear* רָאָה N.

*appearance* מֵרָאָה

*to approach* נָגַשׁ K. N.; קָרַב

K.

*to arise* קָם K.

*ark* אֲרוֹן

*article* כָּלִי

*as* כַּאֲשֶׁר, כִּי

*ashes* אֶפֶס

*assembly* עֵדָה

*at* בְּ

*Baal* בַּעַל

*babe* עוֹלֵל

*bad* רָע

*bdellium* בְּדִלְיָה

*to be* הָיָה K.

*to bear (bring forth)* יָלַד K.

*beast (domesticated)* בְּהֵמָה

*beast (wild)* חַיָּה

*because* כִּי, אֲשֶׁר

*bed* מִשָּׁה

*before* adv. טָרָם

*before* prep. לִפְנֵי, לְפָנַי, לְפָנֶיךָ

*to begin* חָלַל H.

*beginning* רֵאשִׁית

*behold* הִנֵּה, הֵן

*belly* בֶּהֱמוֹן

*benefit* נִמְוֵל

*to bereave* שָׁכַל P.

*to be bereaved* שָׁכַל K.

*besides* עוֹד

*between* בֵּין

*birds* עוֹף



|                                                     |                                               |
|-----------------------------------------------------|-----------------------------------------------|
| <i>to bless</i> בָּרַךְ K. (only in pass. part.) P. | <i>cave</i> מְעָרָה                           |
| <i>blessing</i> בְּרָכָה                            | <i>to cease</i> שָׁבַח                        |
| <i>blind</i> עִוֵּר                                 | <i>Chaldees</i> כַּשְׁדִּים                   |
| <i>blood</i> דָּם                                   | <i>cherub</i> כְּרוּב                         |
| <i>to blow</i> נָפַח K.                             | <i>city</i> עִיר                              |
| <i>bone</i> עֶצֶם                                   | <i>clean</i> טָהוֹר                           |
| <i>to be born</i> יָלַד N.                          | <i>to be clean</i> טָהַר K.                   |
| <i>bread</i> לֶחֶם                                  | <i>to cleanse</i> טָהַר P.                    |
| <i>to break in pieces</i> שָׁבַר P.                 | <i>to cleave (adhere)</i> נָבַק K.            |
| <i>breath</i> נְשָׁמָה, רוּחַ                       | <i>to clothe</i> לָבַשׁ H.                    |
| <i>to breathe</i> נָפַח K.                          | <i>to be clothed with</i> לָבַשׁ or לָבַשׁ K. |
| <i>to bring</i> בָּאוּ H.                           | <i>clothes</i> בְּגָדִים                      |
| <i>to bring back</i> שָׁבַח P. H.                   | <i>collection</i> מְקוּלָה                    |
| <i>to bring forth</i> יָצָא H.                      | <i>to come</i> בָּאוּ K.                      |
| <i>to bring forth children</i> יָלַד H.             | <i>to come near</i> קָרַב K.                  |
| <i>to bring forth grass</i> הֵצֵא H.                | <i>to command</i> צִוָּה P.                   |
| <i>to bring near</i> קָרַב H.                       | <i>commandment</i> מִצְוָה                    |
| <i>to bring up</i> אָלָה H.                         | <i>company</i> עֲדָה                          |
| <i>to brood</i> רָחַם P.                            | <i>compassions</i> רַחֲמִים                   |
| <i>brother</i> אָח                                  | <i>to complete</i> כָּלָה P.                  |
| <i>to bruise</i> שָׁיַח K.                          | <i>conception</i> הַרְיוֹן                    |
| <i>to build</i> בָּנָה K.                           | <i>concerning</i> עַל                         |
| <i>to burn</i> שָׂרַף K.                            | <i>to consecrate</i> קָדַשׁ P. H.             |
| <i>to burn incense</i> קָטַר H.                     | <i>to contain</i> כּוּל P.                    |
| <i>burnt-offering</i> עֹלָה                         | <i>to contend</i> רִיב K.                     |
| <i>to bury</i> קָבַר K.                             | <i>corresponding to</i> כְּלָנִד              |
| <i>bush</i> עֵינָה                                  | <i>counterpart</i> כְּלָנִד                   |
| <i>but (after a negative)</i> כִּי                  | <i>covenant</i> בְּרִית                       |
| <i>to call</i> קָרָא K.                             | <i>to create</i> בָּרָא K.                    |
| <i>to capture</i> לָכַד K.                          | <i>to creep</i> רָמַשׁ K., שָׂרַץ K.          |
| <i>to cast</i> שָׁלַךְ H.                           | <i>creeping thing</i> רָמַשׁ, שָׂרַץ          |
| <i>cattle</i> בְּהֵמָה                              | <i>crimson</i> שָׁנִי                         |
|                                                     | <i>to crown</i> עָטַר P.                      |

*to crush* דַּקַּק K. H., שָׁדַק K.  
*cry* זָעַקָה , זַעֲקָה  
*to cry* זָעַק K.  
*cunning* עָרוּם  
*to curse* אָרַר K. P.  
*curse* קָלָלָה  
*Cush* כּוּשׁ  
*to cut* כָּרַח K.  
*to cut off* כָּרַח K. H.  
  
*Damascus* דַּמֶּשֶׁק  
*darkness* חֹשֶׁךְ  
*daughter* בַּת  
*David* דָּוִד  
*day* יוֹם  
*deaf* חֵרֵשׁ  
*death* מָוֶת  
*to be put to death* מוֹת Ho.  
*decade* עֶשְׂרִי  
*to deceive* נָשָׂא H.  
*the deep* תְּהוֹמוֹת  
*to defile* נָאַל P., טָנַף P.  
*to deliver* הוֹלֵץ P.  
*to demolish* נָחַץ K.  
*to descend* יָרַד K.  
*desire* תַּשְׁיָקָה , תַּאֲוָה  
*to desire* חָמַד K. P.  
*desolateness* תֹּחֵי  
*to destroy* אָבַד P., שָׁחַח H.  
*to die* מוֹת K.  
*to divide* בָּדַל H.  
*to do* עָשָׂה K.  
*dominion* מַמְשָׁלָה  
*to have dominion* רָדָה K.

*door* דֶּלֶת  
*dove* יוֹנָה  
*to cause to drink* שָׁקָה H.  
*to drive out* נָרַשׁ K. P., יָרַשׁ  
     or יָרַשׁ K. H.  
*dry land* יַבְשָׁה  
*to be dry* יָבַשׁ K.  
*dust* עָפָר  
*to dwell* יָשַׁב K., שָׁכַן K.  
*dwelling* מִשְׁכָּן  
  
*each* אִישׁ  
*ear* אוֹז  
*to rise early* שָׁכַח H.  
*earth* אֶרֶץ  
*east* קִדְמָה , קֶדֶם  
*on the east of* לְ מִקְדָּם  
*to eat* אָכַל K.  
*Eden* עֵדֶן  
*Edom* אֶדוֹם  
*Eleazar* אֶלְעָזָר  
*Eli* אֵלִי  
*emptiness* בָּחֵי  
*to come to an end* בָּלָה K.  
*enmity* אִיבָה  
*ephah* אִיפָה  
*Esau* עֵשָׂו  
*eternity* עוֹלָם  
*Euphrates* פָּרָת  
*even* גַּם , אֵף  
*evening* עָרֵב  
*every* כָּל  
*evil* adj. רַע , n. רָעָה  
*eye* עֵינַי

*face* פָּנִים, אַפִּים  
*to fail* נָפַל K.  
*to fall* נָפַל K.  
*famine* רָעָב  
*father* אָב  
*to fear* יָרָא  
*female* נְקֵבָה  
*to make few* מָעַט H.  
*field* שָׂדֶה  
*fifth* חֲמִישִׁי  
*fig, fig-tree* תְּאֵנָה  
*fighting* מִלְחָמָה  
*to fill* מָלֵא K. P.  
*to find* מָצָא K.  
*to finish* נִלְּה P.  
*fire* אֵשׁ  
*firmament* רָקִיעַ  
*fish* דָּגָה  
*flame* לֶהֶט  
*flesh* בָּשָׂר  
*to fly* עָף K. P.  
*food* מַאֲכָל  
*foot* רֶגֶל  
*for conj.* כִּי, prep. ל  
*forever* לְעוֹלָם  
*to forget* שָׁכַח K.  
*to form* יָצַר K.  
*former state* קִדְמָה  
*to forsake* עָזַב K.  
*four* אַרְבָּעָה  
*fourth* רְבִיעִי  
*fowl* עוֹף  
*from* מִן  
*fruit* פְּרִי

*to be fruitful* פָּרָה K.  
*to be full* מָלֵא K.  
*garden* גֶּן  
*garment* שָׂרָב, בִּגְדָה  
*gate* שַׁעַר  
*to gather* קָבַץ P.  
*to be gathered together* קָנָה N.  
*gathering together* מִקְנָה  
*generations* דּוֹלוֹת  
*Gibeon* גִּבְעוֹן  
*Gihon* גִּיחוֹן  
*to give* נָתַן K.  
*to give light* אִיר H.  
*gladness* שִׂמְחָה  
*glory* כְּבוֹד  
*to go* הָלַךְ K.  
*to go down* יָרַד K.  
*to go forth, go out* יָצָא K.  
*to go up* עָלָה K.  
*gold* זָהָב  
*good* טוֹב  
*God* אֱלֹהִים, אֵל  
*grass* דְּשָׁא  
*great* גָּדוֹל  
*to be great* גָּדַל K.  
*to make great* גָּדַל P.  
*greenness* יֶרֶק  
*ground* אֲדָמָה  
*hail* בָּרָד  
*half* חֲצִי  
*Haman* חָמָן  
*hand* יָד

*handmaid* שְׁפָחוֹת  
*Havilah* חֲוִילָה  
*he* הוּא  
*head* ראש  
*to hear* שָׁמַע K.  
*to hearken* שָׁמַע K.  
*heart* לֵב, לִבָּב  
*heaven* שָׁמַיִם  
*to be heavy* כָּבֵד K.  
*to take heed* שָׁמַר N.  
*heel* עָקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hiddekel* הִדְדֵּקֶל  
*to hide* חָבֵא H.  
*hither* הִנֵּה  
*to lay hold of* תָּפַס K.  
*holiness* קִדְּשׁ  
*to be holy* קָדַשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבֵד P.  
*host* צָבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אֵיכָכָה  
*how much less* כִּי אַף—how  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנִי  
*if* אִם  
*image* צֶלֶם  
*in* בְּ

*incense* קָטָר  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אָמֵן  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מִסָּר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הִיא  
  
*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַם  
*Jew* יְהוּדִי  
*Joseph* יוֹסֵף  
*joy* שִׂשׂוֹן  
*Judah* יְהוּדָה  
*judgment* מִשְׁפָּט  
  
*to keep* שָׁמַר K.  
*to keep back* מָנַע K.  
*to keep Sabbath* שָׁבַת K.  
*kind* n. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מַלְכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.  
  
*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּדַר

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כִּי

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַיִּי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן !

to lodge לָקַח K.

lord אֲדֹנָי, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדֹנָי

mercies רַחֲמִים

merciful רַחוּם

mercy חַסֵּד

midst תְּרֵדָה

mist אָד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.,  
trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֻמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not אֵל, בְּלֹא, לֹא

there is not or was not אֵין

that not פֶּדַר

not yet טָרָם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.  
ocean תְּהוֹמוֹת  
to offer עָלָה H., קָרַב H.  
oil שֶׁמֶן  
olive, olive-tree זֵית  
one אֶחָד  
onyx שֹׁהַם  
to open פָּתַח K.  
to open the eyes פָּקַח K.  
or (in a disjunctive question)

אִם

out of מִן

over עַל

over against נִגַּד

overtake דָּבַק H.

pain עֲצָב, עֲצָבוֹן

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשֵׁרָה

Pison פִּישׁוֹן

place מָקוֹם

to place נִיחַ H., שָׁים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of לְפָנַי, לְפָנֶיךָ

עַל-פָּנֶיךָ

priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּקַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hith.

to put נִיחַ H., נָתַן K., שָׁיחַ K.

to put forth שָׁלַח K. P.

to put on clothes לָבַשׁ or לְבַשׁ

K.

queen מַלְכָּה

rain מָטָר

to cause to rain מָטָר H.

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאַל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile שָׂרָץ, רֶמֶשׂ

respecting אֵל-

to rest נִיחַ K., שָׁבַת K.

to return intrans. שׁוּב K.

rib צֵלַע

righteousness צְדָקָה

to rise early שָׁכַם H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מִמְשָׁלָה

to rule מָשַׁל K., רָדָה K.

to run רָץ K.

Sabbath שַׁבָּת

to keep Sabbath שַׁבָּת K.

sackcloth שָׂק

salvation יִשְׁעַ

Samuel שְׁמוּאֵל

to sanctify קָדַשׁ P. H.

to say אָמַר K.

sea יָם

sea monster תַּנִּין

season מוֹעֵד

second שְׁנִי

a second time שְׁנִית

to see רָאָה K.

seed זָרַע

to produce seed זָרַע H.

to seize תָּפַס

to sell מָכַר K.

to send, send away שָׁלַח K.

P. H.

to separate פָּרַד H., פָּרַד K. P.

H.

separation פֶּד

serpent נָחָשׁ

servant עֶבֶד

to serve עָבַד K.

seventh שְׁבִיעִי

to sew תָּפַר K.

she הִיא

shekel שֶׁקֶל

to shine אֹרַח K. N.

to shoot forth צָמַח K. P.

shrub שִׁיחַ

to shut, shut up סָגַר K.

side צִלְע

sight מַרְאָה

sign אוֹת

silver כֶּסֶף

sister אַחֻות

to sit יָשַׁב

sixth שִׁשִּׁי

skin עוֹר

to sleep יָשָׁן K.

deep sleep תַּרְדֵּמָה

small קָטָן

to make small מָעַט H.

so כֵּן, כֹּה

to soil טָנַף P.

Solomon שְׁלֹמֹה

son בֶּן

sorrow עֲצָבוֹן, עָצַב

soul נֶפֶשׁ

sound קוֹל

source רֹאשׁ.

to sow זָרַע K.

to speak דִּבֶּר P.

species מִין

spirit רוּחַ

splendor הוֹד

to spring up (said of grass)

הָשָׂא K.

to sprout צָמַח K. P.

to stand עָמַד K.

star כּוֹכַב

to station שָׁכַן P. H.

statue מַצֵּבָה

stone אֶבֶן

to be strong חֻזַק K.

to subdue כָּבַשׁ K. P.

subtle עָרֹם

suckling עֵיל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes נָשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, בִּי, pron. הוּא

that not כִּי

the הַ

then אָז

there שָׁם

therefore כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרִידָר

thither שָׁמָּה

thorn קִרְץ

thou אַתָּה

thrones כְּסֵא

thus כֹּה

Tigris תִּגְרִיס

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעַם

to אֶל, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רִתְּחִים

to be found true אָמֵן N.

truly אֱמִנָּם

tunic כְּתֹנֶת

to turn הָפֵךְ K.

two שְׁנַיִם

under בְּתַחַת

until עַד

unto אֶל, עַד

upon עַל

Ur אֹר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel כֵּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הָלַךְ K.

to walk about הָלַךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.



*well* n. בָּאָר  
*what?* מָה  
*whatever* מִהַ  
*whence?* מֵאַיִן  
*where?* אַי, אֵינָה  
*which* אֲשֶׁר  
*whither?* אֵינָה  
*who* אֲשֶׁר  
*who?* מִי  
*whoever* מִי  
*whole* כָּל  
*why?* לָמָּה, לְמַעַן  
*wife* אִשָּׁה  
*wilderness* מִדְבָּר  
*wind* רֵיחַ

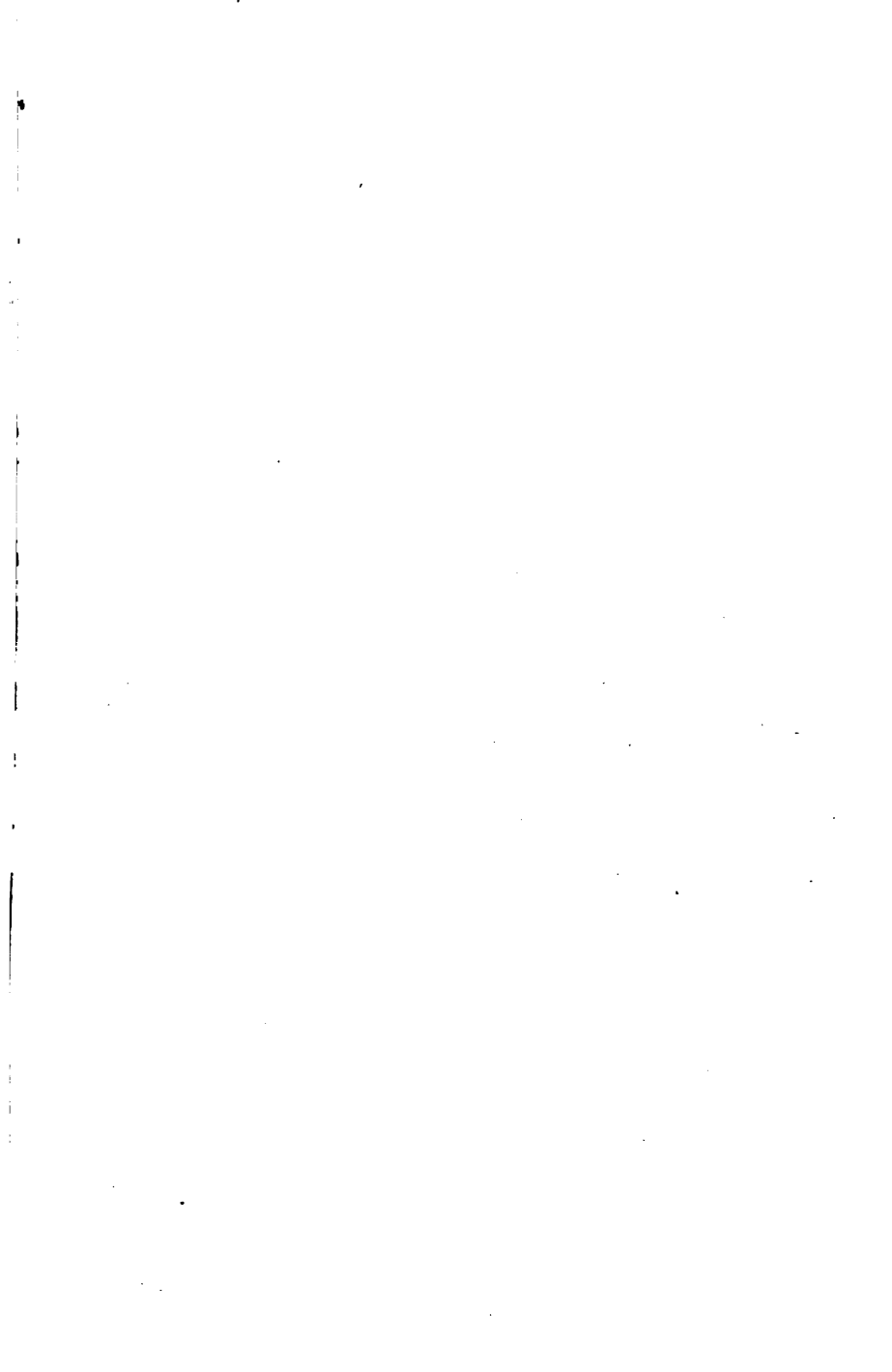
*window* אֶרְבָּה  
*wing* כַּנָּף  
*to be wise* חָכָם H.  
*to act wisely* חָכָם H.  
*with* עִם, בְּ, אֶת  
*to withhold* קָלָא K., מָנַע K.  
*woman* אִשָּׁה  
*word* דְּבַר  
*work* מְלָאכָה  
  
*year* שָׁנָה  
*yet* עַד  
*young man* יָעַר  
  
*Zion* צִיּוֹן

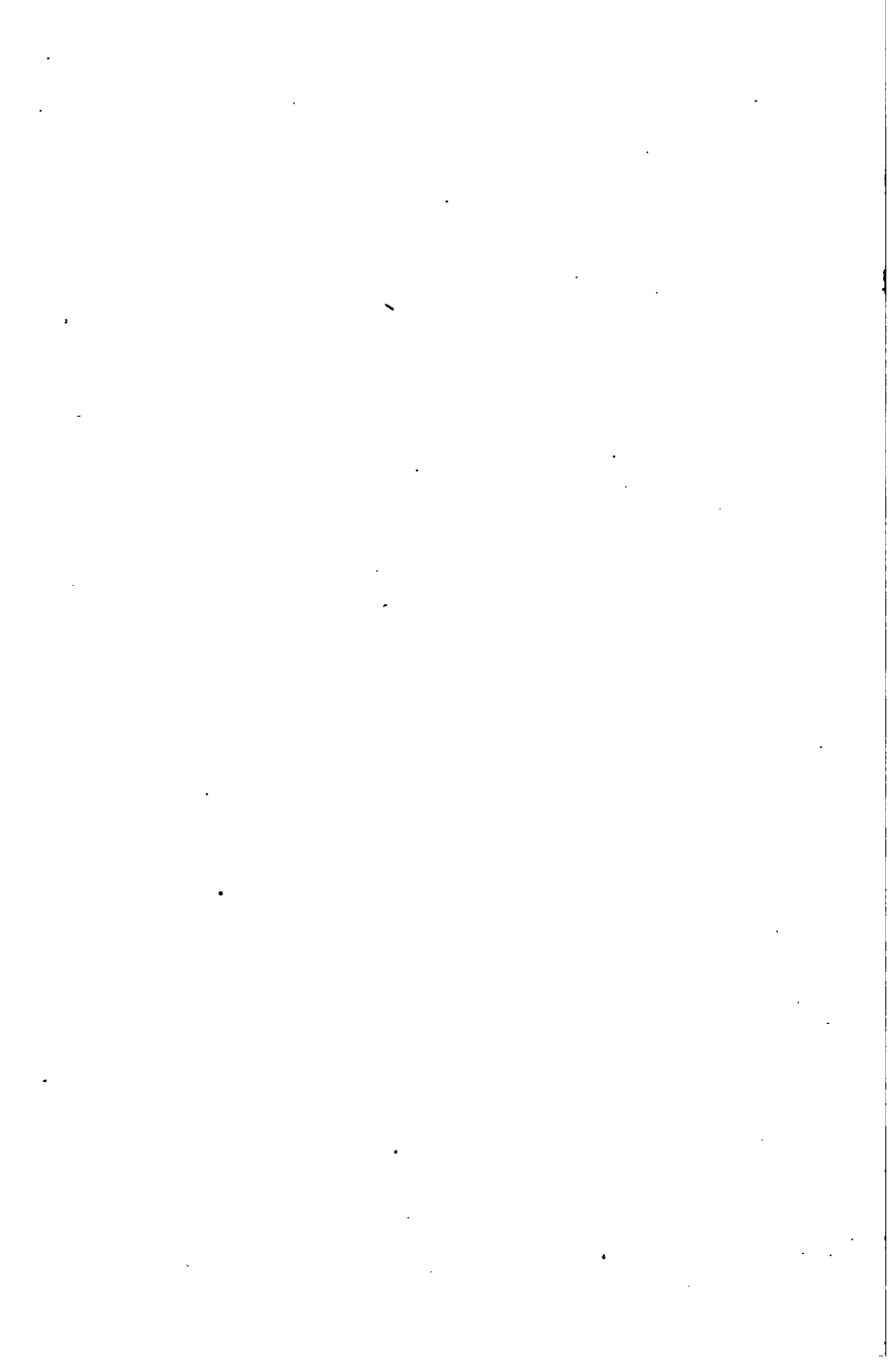
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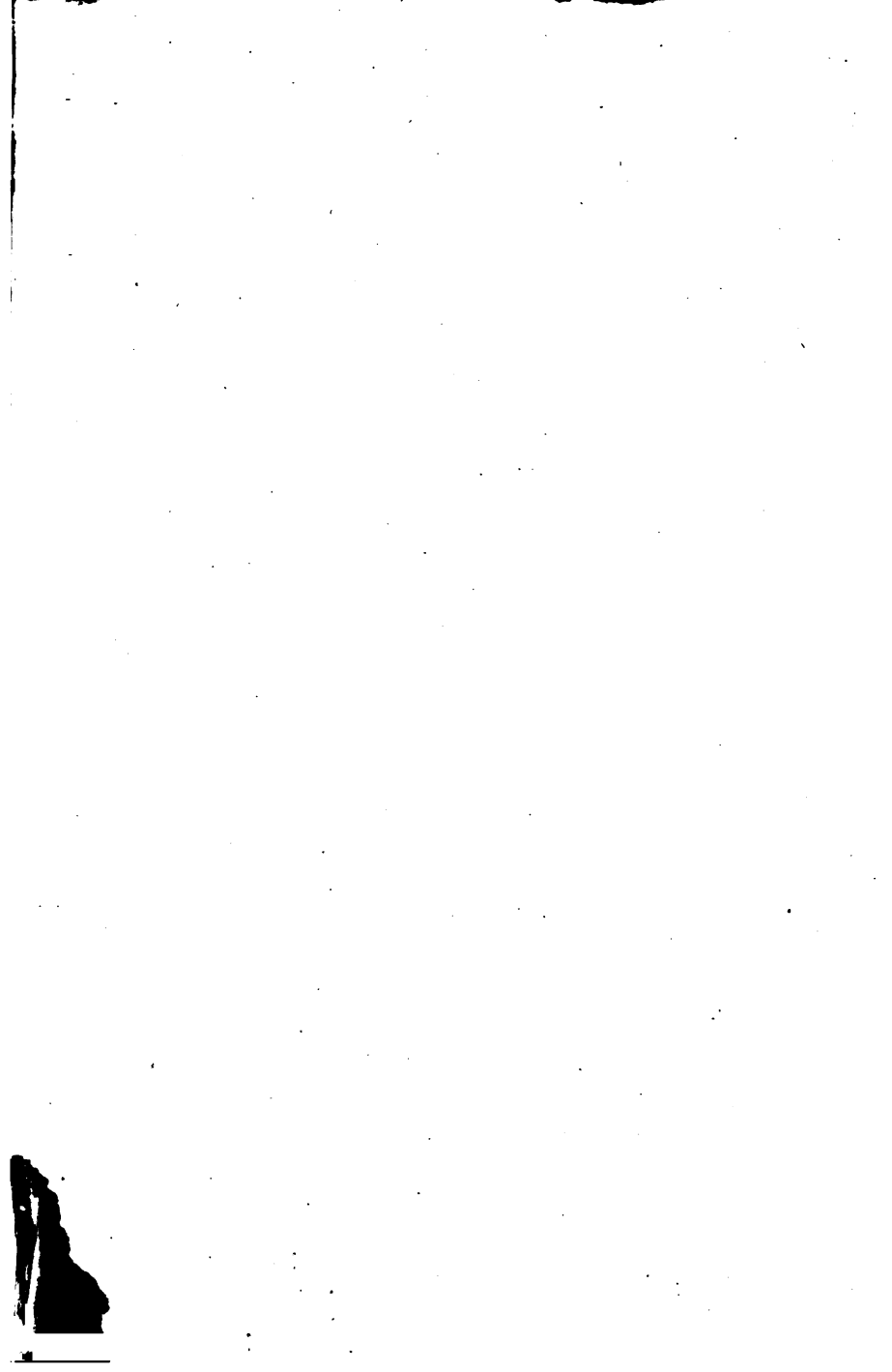
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*well* n. בָּאָר  
*what?* מָה  
*whatever* מָה  
*whence?* מֵאֵינָן  
*where?* אֵי, אֵינָה  
*which* אֲשֶׁר  
*whither?* אֵנָה  
*who* אֲשֶׁר  
*who?* מִי  
*whoever* מִי  
*whole* כָּל  
*why?* לָמָּה, לָמָּה  
*wife* אִשָּׁה  
*wilderness* מִדְבָּר  
*wind* רוּחַ

*window* אֶרְבֶּה  
*wing* כָּנָף  
*to be wise* שִׁבֵּל H.  
*to act wisely* שִׁבֵּל H.  
*with* אֵת, בְּ, עִם  
*to withhold* קָלָא K., מִנֵּעַ K.  
*woman* אִשָּׁה  
*word* דְּבַר  
*work* מְלָאכָה  
  
*year* שָׁנָה  
*yet* עוֹד  
*young man* זָעִיר  
  
*Zion* צִיּוֹן







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